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Preface.

In the year 1830, conjointly with its author, I published at Copenhagen the first English edition of **A Grammar of the Anglo-Saxon Tongue,** by Professor Erasmus Rask, with Additions and Improvements by the Author. To this undertaking I was impelled by a sense of the humiliating condition into which the study of the noble old language and literature of our forefathers had fallen in its native land at the time of my departure for Denmark. My hope, by means of this work, of contributing to raise it from this state of depression and neglect was, I am willing to believe, not wholly vain; for among the now greatly increased number of Anglo-Saxon students in England, many have, I doubt not, derived aid from the Grammar of Professor Rask.

The Grammar, as originally published, was obnoxious to at least one objection, which, in the pre-

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sent edition, will not be found — it was, perhaps, too Scandinavian, owing, no doubt, to the very natural bias of its author. But, while divesting it of much that was of little or no interest to the Anglo-Saxon student, I have interspersed throughout the volume, some useful matter in places where its predecessor seemed defective; so that, although reduced in size, it is, as an Anglo-Saxon Grammar, more copious and, it is to be hoped, more satisfactory than the original. The Extracts, too, forming the Praxis, appear now in a text more correct than previously; as Professor Rask, never having seen an Anglo-Saxon manuscript, could print only from printed books. In the Verbal Index, with which the volume closes, I have made a change, by referring to the Sections, into which the Grammar is divided, instead of to the pages; whereby its use will, I trust, be greatly facilitated. Lastly, I have omitted the long Preface prefixed to the preceding edition, which, although evincing throughout the erudition of its gifted author, was mainly interesting to the Scandinavian student, having little or no connection with Anglo-Saxon Grammar or literature.

From the year 1830, when Rask's Anglo-Saxon Grammar first appeared in English, no work of a kindred nature, to my knowledge, appeared in Eng-

land until 1845, when a young gentleman of great promise, Mr. Edward Johnston Vernon B. A. of Magdalene Hall Oxford, applied to me for my sanction to the publication of an abridgment by him of the work of Rask. This, of course, I readily gave, and also such little aid as he wished for the furtherance of his object. The result was an able and valuable epitome of the original, evincing the ability of its author throughout, and inspiring the hope that in him the knowledge of our old tongue and literature would find an efficient and zealous promoter. But that hope was not to be realized. Mr. Vernon, to the great grief of his friends, not very long after the appearance of his work, had ceased to exist*).

*) I subjoin an extract from the last letter I received from Mr. Vernon, accompanied by a copy of his volume.

Newchurch Isle of Wight, April 20, 1846.

Dear Sir,

May I beg you to accept, together with a copy of the little book, the existence of which is owing to your edition of Rask's Grammar, my sincere thanks for the kind assistance, both by letter and personally, to which it stands indebted for much of its usefulness.

To you, the father of the study of Anglo-Saxon in England, we naturally now look for a copious Grammar. To Mr. Kemble, whose name is honorably associated with yours, for a Dictionary.

Though printed in a foreign land, my volume will, I trust, not be found wanting in typographical accuracy, an advantage for which it is mainly indebted to Dr. Moritz Heyne of Halle, the learned author of many valuable works connected with early German philology and literature, and the able editor of Beowulf, for whose care in reading the proof sheets, my best thanks are due.

In the hope that this small contribution to the study of our genuine pure old English tongue may meet with a favourable reception, and tend to its more general culture among us, particularly among our youth, I commit it to the public, praying that, in giving their verdict, its shortcomings may find justice tempered with mercy.

Chiswick, Oct. 1864.

B. T.

Characters.

A, Æ a
B b
C c
D ð
E e
F f
G ȝ
H þ h
I ı
(K k)
L l
M m
N n

Abbreviations.

⁊ .... and .*and* ł .. oððe .*or*.
þ ..... þæt ..... *the, that* ꝓðł .. ꝓðlice .. *verily, truly*.
þon .. þonne .... *then* þā .. þam. .. *them*.

Anglo-Saxon Print.

..... Ðeodric pær Amulinga. he pær Leirten. þeah he on þam Arrianiscan ȝedpolan diuhpunode. Þe ȝehet Romanum hir freondscipe. ꝓpa þ hi mortan heopa ealdrihta pyrðe beon. Ac he þa ȝehat rriðe yfele ȝelæfte ⁊ rriðe ꝓpaþe ȝeendode mid manegum mane.

Anglo-Saxon Writing.

† In nomine dñi nr̄i ih̄v xp̄i, ic
Aelfred aldorinon ⁊ hꝛ̄buriȝ

O o
P p
(Q q)
R r
S ſ
T t
U u
Þ þ
X x
Y ẏ
Z z
Ð ð
Þ þ
Æ æ

[illegible] [illegible]
mid hȝiȝe mid uncre claene ȝeo ðæt
ðonne þæȝ mid claene ȝolde ȝðæt pit
ðwoðan ȝonȝoðȝ luſan ȝſon uncre
ȝaule ðeaȝſ

Ondȝondon ðepit noldan ðæt ðæȝ
halȝanbeoc lȝiȝcȝ lnðȝe haeðnȝȝe
punaðn, ȝnupillað hȝo ȝȝellan lnnto
cnyrðȝ cȝican ȝode toloſe ȝtopuldne
ȝtopȝondunga ..... alhðryð

FIRST PART.

The Alphabet.

1. As some only of the Anglo-Saxon letters deviate in form from the Latin, of which they are a mediæval corruption, or, as it were, a peculiar sort of hand used by the Anglo-Saxons even in writing Latin, I have not hesitated to employ in their stead the common Roman characters, retaining only the Þ, þ, and Ð, ð, both now represented by our *th*.

Of Vowels.

2. Each vowel has a double sound, viz. the ordinary sound and a long and broader one. The latter is, in some manuscripts, distinguished by the mark ¯ superscribed. As, however, in the majority of cases, the long vowels are not marked, either in manuscript, or in print, it is only by comparison with the Gothic, Old Saxon [1]), Old High German, and other kindred dialects, as well as with modern English and German, that they are to be recognized.

3. a and â are distinguished both by length and by the broader sound of the latter, approaching nearly to our o and the Germ. a in wahr, *true;* as lâr, *doctrine, lore;* sâr, *sore;* brâd, *broad.*

[1]) Strictly, the people between the Elbe and the Weser.

4. e and ē are also distinguished by length and breadth of sound. The former is like the French open e in *après*, or our e in *there*, or a in *fair*; while ē has the sound of the Germ. e in *mehr*.

5. i and ī. The former of these has the sound of i in *tin, dim*; the latter that of ee in *seem, deem*; though it may perhaps be questioned whether it was not also our long i in *wine, time*, &c. Ger. ei in *wein, bein*. Else it is not easy to account for that sound of i in modern English.

6. o and ō. The former is our o in *not*; the latter our o in *note, quote*.

7. u and ū. The former had probably the sound of u in *full, bull*;[1]) the latter that of oo in *boot, tool*.

8. y and ȳ. These letters have now the sounds of i and ī, with which letters they are often confounded in manuscripts. It is probable that originally y was like the Greek *υ*, or Fr. u.

9. æ and ǣ. The former probably nearly resembled our a in *that, glad*; the latter ai in *hair*; e. g. þæt, glæd, hǽr; or the Fr. e close.

10. aw and au had no doubt the sound of the Germ. and Ital. au, or nearly that of ow in *now, bower, tower*.

11. œ occurs in a few proper names, as Cœnred, for Cēnred, where it stands in the place of ē, as it does in the Durham and Rushworth glosses of the Gospels in the Northumbrian dialect, to which it almost exclusively belongs.

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[1]) It seems, however, not improbable that in some parts of England this u had the sound it has in *but, cut*, or like the Dutch u in dun, *thin*; nut, *nut*; a sound it has, in some parts of England still retained; bull being sounded as *cull, dull*. The converse of this also prevails in some parts, *dull* being sounded like *full*.

12. e is used before a and o to denote the sound of y consonant, like the Old Norse e (later j), as eorl, *earl*, O. N. earl, later jarl.

13. i before e or u has the sound of y, as Ierûsalem; Iûdeas, *Jews*, iett, *yet;* iûgoð, *youth*. The letter g is therefore inserted in the present of verbs in ian, as, ic lufige, *I love*, also in the participle lufigende, &c., to show that the words are of three and four syllables, as they might else be pronounced luf-ye, luf-yende; but in the infinitive lufian it is not necessary, because an a follows, before which y is denoted by e, while i preserves its sound in a separate syllable.

14. u is sometimes, though rarely, used for w, as saul, for sawul or sawl. The difference may probably be one of dialect.

Of Consonants.

The pronunciation of the Consonants is nearly the same as in modern English: it is, however, to be observed, that

15. c was pronounced like k, until a comparatively late period, when it appears to have frequently degenerated into ch, as in *church*, A.-S. cyrice, Scot. kirk; *birch*, A.-S. birce, Scot. birk; *child*, A.-S. cild, &c.

16. f had probably a sound approaching to v between two vowels, or at the end of a syllable, as appears from its being sometimes represented by u, as heauod, for heafod, *head*, &c.

17. g had always the hard sound, as in Greek and German, even before e and i, and as in modern English in words derived from the A.-S., as *give*, *get*, *begin*, &c. If placed between two of the letters æ, e, i, y, it has the sound of y, as in lufige (for lufie), brægen, *brain* [1]).

[1]) In later times, when the tongue was passing into modern

18. h was a hard aspirate, and is used, at the beginning of syllables, before l, n, r, w, as hlâf, *loaf;* hnutu, *nut*; hring, *ring.* Before w it has become our wh, as hwettan, *to whet;* hwæl, *whale.* At the end of a word, either by itself or followed by a hard consonant, it has the sound of the Gr. χ or Ger. ch, and is represented in modern English by gh, as þurh, Germ. durch, *through;* leoht, Ger. licht, *light;* dohtor, Germ. tochter, Dutch dochter, *daughter.*
19. k occurs chiefly in later manuscripts, where it is often used for c, probably for the sake of distinction, when the latter was degenerating into ch, as before mentioned.
20. q is not used, it place being supplied by cw.
21. cg is usually written for gg, as secgan, *to say,* for seggan; licgan, *to lie,* for liggan.
22. sc, now degenerated into our sh, had anciently the hard sound like sk.
23. þ and ð, answer to our th; and though anciently they may have been distinguished from one another (the former having the sound of th in *thing*, the latter that of th in *thou*, or rather dh) they are now used indifferently even in the best manuscripts. þ is, however, mostly used at the beginnig of a syllable and ð at the end; but the exceptions are of constant occurrence [1]).

English, the softer y sound of g was represented by ȝ, which, from its similitude in form to z, has in the printed copies of old English, and more particularly Scottish, poetry, been ignorantly represented by that character, and so pronounced, as ze for ye, zour for your, Lazamon for Layamon, etc.

[1]) The Durham gloss (MS. Cott. Nero D. IV.) has the ð throughout, and the Rushworth gloss (MS. Bodl.) the þ; though both are in the same (Northumbrian) dialect. A corrupted form of þ, written in later mss. not unlike y, has given rise to the use of *ye*, in old books and writings, for *the* i. e. þe. The use of this letter was continued as late as the 16th century.

24. It is worthy of remark that, at the beginning of pronouns and adverbs, where the modern English word has the soft sound (dh) of th, the A.-S. usually has þ, as þû, *thou;* þær, *there:* þæt, *that.* Th appears in A.-S. to have been pronounced as a simple t, as in German, &c.

Of Orthography.

The orthography exhibits great variations, arising, it is presumed, partly from the ignorance of scribes writing from dictation, and partly from local or dialectic peculiarities. Of such varieties the most frequent are the following:

25. â and æ, as þâm, þæm, þâre, þære.

26. a, o; particularly before n in a short syllable, as man, mon, *man;* lang, long, *long;* sand, sond, *sand;* and, ond, *and;* an, on, *on;* also in the verbal terminations -ade and -od, which are often written -ade and -ad.

27. ea, e } cæ, é } ceaster and cester, *fortified town, burgh;* geaf, gef, *gave;* eahta, ehta, *eight;* eâðe, êðe, *easily;* sceât, scêt, *shot;* teâh, têh, *drew.*

28. i, y } ī, ȳ } is and ys, *is;* hit, hyt, *it;* hī, hȳ, *they;* gehirsum, gehýrsum, *obedient.*

29. eo, y, e; seolf, sylf, self, *self;* seondan, sendan, *to send;* syllan, sellan, *to give, sell.*

30. eo, u; we sceolon, sculon, *we shall, must;* sweotol, swutol, *manifest;* especially after w, as sweostor and swustor, *sister;* sweord, swurd, *sword;* weorð, wurð, *worth.*

31. o, u; particularly at the end of words, as gemæro and gemæru, *boundaries.*

32. u (v) is sometimes found for f, as, heauod for heafod, *head;* on fullre luue, for lufe, *in perfect love;* minum

wîue, for wîfe, *to my wife;* geþauian for geþafian, *to consent, permit.*

33. g is often added to words ending in i, as hîg or hiê for hî, *they;* and, vice versa, it is often rejected from those ending in g, as drî for drig or dryg, *dry;* mihti for mihtig, *mighty.* This final g appears to have been mute.

34. g is sometime placed before e and i, and is then pronounced like y, as geôw for eôw, *you;* geall for eall, *all.*

35. ng, nc, ngc, ncg; as sang, sanc, *song;* ring, ringc, *ring;* cyning, cyninc, *king.*

36. h, g; as sorh, sorg, *care, sorrow;* eâhum, eâgum, *oculis.*

37. cs, sc, hs, x; as acsian, ascian, ahsian, axian, *to ask* (Hence our vulgarism *to ax,* which, like many of our vulgarisms, is a provincialism or archaism.).

38. The sign denoting a long vowel, though highly important as a guide to the pronunciation, and even to the understanding of the tongue, is, as before said, most frequently omitted in the manuscripts, and still oftener in the older printed copies. Nor when marked in the MSS. will it be found, at all times, in accordance with the rules founded on analogy and comparison with the kindred tongues; the Saxon scribe being apparently oftener guided by the local pronunciation, to which he had been accustomed, than by rules founded on theory. But how useful it sometimes is in fixing the signification of words may be seen from the following examples: ac, *but*; âc, *oak;* wende, *turned,* wêndе, *imagined, weened;* is, *is,* îs, *ice;* for, *for*; fôr, *journey;* bude, *commanded, bade,* bûde, *dwelt;* cyst, *choice,* cŷst, *(he) chooses;* æt, *at;* êt, *ate.*

39. Analogy with the German (ancient and modern), Old Norse (Icelandic), and English, throws much light on this subject; much help is also to be obtained from the derivation and inflection of the Anglo-Saxon itself.

Sometimes a double vowel is found instead of the mark of quantity, as tiid for tîd, *time, tide*; aa for â, *ever, (for)aye*; aad for âd, *funeral pile*; gees for gês, *geese.*

40. The Anglo-Saxons used only a dot at the end of a sentence, placed above the line, like the Greek (·), and three dots (⁖) at the end of a chapter, or complete discourse, or treatise. In some manuscripts, however, of a later date, the semicolon occurs, also the note of interrogation. Poetry is in the manuscripts written continuously, the verses being distinguished from each other by a dot above the line.

Of the Permutations of Letters.

The changes which both vowels and consonants undergo, in derivation and inflection, are the following:

41. a and æ short, as habban, *to have*, ic hæbbe, *I have*; hræd, *rapid*, hraðe, *rapidly*; dæg, *day*, dagas, *days.*

42. a and ea short are sometimes changed to e, as mann to menn or men; standan, *to stand*, he stent, *he stands*; Angle, *the land of the Angles* (Angeln), Engle, *Angles*, Englisc, *Anglo-Saxon, English*; heâh, *high*, hêhst, *highest*; neâh, *nigh*, nêhst, *nighest, next*; ea to y is more common, as eald, *old*, se yldra, *the elder*; wealdan, *to govern, wield*, he welt or wylt, *he governs*; healdan, *to hold*, he helt, *he holds.*

43. â and ê; as stân, *stone*, stênen, *formed of stone*; hâl *whole, sound, hale*, gehêlan, *to heal*, &c.; lâr, *doctrine, lore*, lêran, *to teach.*

44. eâ long and ý; as leâs, *loose*, lýsan, *to loose*; geleâfa, *faith, belief*; gelýfan, *to believe.*

45. e and i or y; as ren, *rain*, rinan, *to rain*; lecgan, *to lay*, licgan, *to lie*; cweþan, *to say*, þû cwyst (cwist), *thou sayest*; þen, *servant, thane*, þinen, *female servant.*

46. ê and ô; as dôm, *judgment, doom*, dêman, *to judge*;

frôfer, *comfort*, frêfrian, *to comfort*; fôt, *foot*, fêt, *feet*; bôc, *book*, bêc, *books*.

47. o, eo and y, as storm, *storm*, styrman, *to storm*; gold, *gold*, gylden, *golden*; word, *word*, andwyrdan, *to answer*; weorc, *work*, wyrcan, *to work*; heord, *herd*, hyrde, *herdsman*; leóht, *light*, lýht, *(it) shines*.

48. eô and ŷ; as neôd, *need*; nŷdan, *to compel*; beódan, *to bid*, bŷt, *(he) bids*.

49. u and y; as sundor, *asunder*, asyndrian, *to separate*; hungor, *hunger*, hyngrian, *to hunger*.

50. û and ŷ; as scrûd, *garment*, *shroud*; scrŷdan, *to clothe*, *shroud*; fûs, *ready*, *rapid*; fŷsan, *to hasten*.

51. wi and y; as witan, *to know*, nytan, *to ignore*, *nescire*; willan, *to will*, nyllan, *to nill*, *nolle*.

52. Among the changes of the consonants, it is to be observed that g is usually omitted before d and ð, as mæden for mægden, *maiden*; sæde for sægde, *said*; liô for ligô, *(he) lieth*. Before n, g is either omitted, or gn becomes gen, or is transposed to ng, as wæn for wægn, *wagon*, *wain*; ren for regn (also reng), *rain*; þen for þegn, *servant*, *minister*, *thane*.

53. s is sometimes changed to r, as hreósan, *to fall headlong*, *rush*, hryre, *fall*; arâs, *arose*, arâran, *to raise*; forleósan, *to lose*, forloren, *lost*, *forlorn*; ic ceás, *I chose*, þû cure, *thou didst choose*.

54. bb to f; as ic hæbbe, *I have*, he hæfð, *he hath*; ic lybbe, *I live*, lif, *life*.

55. A radical g is often changed into h, when it stands last in a word, after a vowel or r, as stîgan, *to ascend*, stâh, *(he) ascended*; gebûgan, *to bow*, *bend*, gebeâh *(he) bowed*; burh, *town*, *burgh*, gen. burge; beorh, *mountain*, pl. beorgas.

56. c and cc, before s and ð, and particularly before t, are often changed into h, as ahsian for acsian or axian,

to ask; sêhð for sêcð, *(he) seeks*, from sêcan, sôhte *(he) sought*; streccan, *to stretch*, strehte *(he) stretched*. Sometimes even g is changed in like manner, as âgan, âhte *(he) possessed, owned.*

57. ð is, particularly in verbs, sometimes changed to d, as seôðan, *to boil, seethe*, soden, *boiled, sodden*; ic cwæð, *I said*, þû cwæde, *thou saidst*; ic wearð, *I became*, þû wurde, *thou becamedst, wast.*

Of the Correspondence of Letters.

58. The correspondence of letters between the Anglo-Saxon and the kindred tongues is a subject of great importance, not only in an etymological or philological point of view, but as a means of recognizing, in their Anglo-Saxon garb, words already known to us from those tongues, as well as of ascertaining their quantity, pronunciation, and orthography. Thus, of the vowels,

59. æ often corresponds to a; as fæder, Ger. vater, O. Nor. faðir; æcer, *field, acre*, G. acker, O. N. akur, Dan. ager, Lat. ager; fæst, *fast*; þær, *there*, O. N. þar; hwæt, *what*, O. N. hvat, D. hvad: wæl, *slaughter, death*, G. wahl (platz), D. val (plads), *field of battle or slaughter*. Sometimes to e, as gæst, *guest*, O. N. gestr, D. giest (though G. gast) þæs, *of the*, O. N. þess. In most similar cases a simple a is found in German and the kindred dialects.

60. ê corresponds to the O. N. â, æ, ei; as hêr, *hair*, O. N. hâr; dêd, *deed*, O. N. dâð, O. H. Ger. tât; þrêd, *thread*, O. N. þráðr; lêtan, *to let*, O. N. láta; lêran, *to teach*, O. N. læra; lêdan, *to lead*, O. N. leiða.

61. ea, to the hard sharp a; as bearn, *child*, Scot. *bairn*, O. N. & D. barn; earm, *poor*, O. N. armr, G. arm; eald, *old*, Scot. *ald, auld*, G. alt; eall, *all*, O. N. allr; fleax, *flax*, G. flachs. Sometimes also to open or

sharp ö and e; as þearf, *need*, O. N. þörf, D. tarv; (þû) eart, (*thou*) *art*, O. N. ert; mearh, *marrow*, O. N. mergr.

62. â, to ei, Dan. long e; as câsere, *cæsar*, D. keiser, G. kaiser; âc, *oak*, O. N. eik, D. eg; tâcn, *sign*, *token*, O. N. teikn, G. zeichen, D. tegn; gâst, *ghost*, G. geist; hâl, *whole*, *sound*, *hale*, O. N. heill, D. hel; brâd, *broad*, O. N. breiðr, G. breit, D. bret; bât, (*he*) *bit*, O. N. beit, D. bed; hâm, *home*, O. N. & G. heim.

63. eâ, to the O. N. au, G. au and long o; as leâs *loose*, *-less*, O. N. laus, G. los; leaf, *leaf*, G. laub; ceâp, *purchase*, *bargain*, *chap-*, G. kauf; reâd, *red*, O. N. rauðr, G. roth; streâm, *stream*, O. N. straumr, G. strom; beâh, *ring*, *collar*, O. N. baugr, Fr. bague; leân, *reward*, O. N. laun, G. lohn; deâd *dead*, O. N. dauðr, G. tod; eâre, *ear*, O. N. eyra, G. ohr.

64. ŷ, to O. N. ey, G. close and long ö, D. ø, as alŷsan, *to redeem*, O. N. leysa, G. erlösen, D. forløse; lŷfan, *to allow*, O. N. leyfa; gŷman, *to keep*, O. N. geyma; hŷran, *to hear*, O. N. heyra, D. høre.

65. eo, to short and sharp e, which in O. N. is sometimes changed to è, jö, or ja; as weorc, *work*, O. N. verk; sweord, *sword*, O. N. sverð; preost, *priest*, O. N. prestr; eom, (*I*) *am*, O. N. em; eorðe, *earth*, O. N. jörð; heord, *herd*, O. N. hjörð; beorh, *mountain*, O. N. berg, or bjarg; feor, *far*, O. N. fjarr; feoll (*he*) *fell*, O. N. fèll; heold, (*he*) *held*, O. N. hèlt. (è is pronounced like our ye.)

66. y, to short i; as afyrran, *to remove to a distance*, O. N. firra; hyrde, *herdsman*, O. N. hirðir, G. hirt; þridda, *third*, O. N. þriði. Sometimes to e; as yldra, *older* O. N. eldri; yrnan, *to run*, O. N. renna; syllan, *to give*, *sell*, O. N. selja; cyrran, or cyran, *to turn*, G. kehren.

67. eó answers often to O. N. jó, jú, and ŷ, also to the

English ee and Ger. ie; likewise eoh, eow to O.N. è; as ceósan, *to choose*, O. N. kjósa; deóp, *deep*, O. N. djúp, G. tief; seóc, *sick*, O. N. sjúkr, G. siech; deór, *dear*, O. N. dýr; þeow, *slave*, O. N. þýr; weód, *weed*; hreód, *reed*. Thus also feoh, *cattle, money*, O. N. fè, G. vieh; treow, *tree*, O. N. trè; cneów, *knee*, O. N. knè, G. knie; geó, *of old*, Lat. *olim, quondam*. In most of these instances, analogy with the other tongues shows that the eo should be accented.

68. ê corresponds to O. N. æ (in the old orthography œ), D. long ø, sometimes ö; as fêdan, *to feed*, O.N. fœða, D. føde; dêpan, *to dip*, D. døbe; bên, *prayer*, O. N. bœn, D. bön; dêman, *to judge*, *doom*, O. N. dœma, D. dömme; wêpan, *to weep*, O. N. æpa; wêdan, *to rave*, O. N. æða or æðast. This ê comes from the long ó, which the A. S. and O. N. have in common; as dêman from dôm, O. N. dómr; wêpan from wóp, O. N. óp, *cry*; wêdan from wód, O. N. óðr, *mad, wood*.

With respect to the correspondence between consonants, it is chiefly to be observed that

69. a double consonant often corresponds to a single one followed by j in O. N., as willan, *to will*, Lat. velle, O. N. vilja; sellan, *to give, sell*, O. N. selja; settan, *to set*, O. N. setja; secgan, *to say*, O. N. segja; fremman, *to perform, forward*, O. N. fremja.

70. rc and rd sometimes correspond to O. N. kk and dd; as deorc, *dark*, O. N. dökkr; ord, *point*. O. N. oddr; brord, *sting*, O. N. broddr; bryrdan, *to goad*, *sting*, O. N. brydda; reord, *speech, language*, O.N. rödd.

71. nc corresponds to kk in O. N.; as rinc, *warrior*, O. N. rekkr; drincan, *to drink*, O.N. drekka; unc, *us (two)*, O. N. okkr.

72. r and s are often transposed in A. S.; as gærs, *grass*, O. N. gras; forst, *frost*, O. N. frost; fyrst (first), *a*

time, while, O. N. frestr, D. & G. frist; flaxe, *flask*, O. N. flaska, G. flasche; axian (ahsian), *to ask*, O. N. æskja, D. æske; fixas (sing. fisc) *fishes*, O. N. fiskar; bridd, *young bird*; cræt, *cart*.

73. c before the soft vowels e, i, y, has in English passed in ch; as cîdan, *to chide*; cild, *child*; cyst, *choice*; cyrice (cirice), *church*; cycen (cicen), *chicken*, diminutive of coc, *cock*; cc has become tch, as feccan, *to fetch*, reccan, *to reach*.

74. ht corresponds to G. cht, Engl. ght, O. N. & Sw. tt, which is, in most cases, preserved in D. (though at the end of word written with a single t); as leôht, *light*, G. licht; beorht, *bright*, O. N. bjartr; riht, *right*, O. N. rèttr, Sw. rätt, D. ret, G. recht; meahte *(he) might*, O. N. mâtti, Sw. & D. mâtte, G. mochte; drihten, *lord*, O. N. drottin; niht, *night*, Sw. natt, D. nat, G. nacht.

75. g before the soft vowels has in English passed into y; or i, if in the middle of a word after a vowel; as geôc, *yoke*; geâr, *year*; fægen, *fain*; fæger, *fair*; though these were anciently written with a y, *fayne, fayre*.

76. sc before the soft vowels, or sce before the hard, has in modern English become sh; as sceall, *shall*; sceolde, *should*; sceôtan, *to shoot*; sceân, *shone*; scyld, *shield*; scîr, *shire, sheer*.

77. w is preserved in A. S., as well as in the other Teutonic dialects, before o, u, y, where it is rejected in the Scandinavian tongues; as word, *word*, G. wort, O. N. orð, D. ord; wundor, *wonder*, O. N. undur, D. under; wyrm, *worm*, G. wurm, D. orm; wyrcan, *to work*, G. wirken, O. N. yrkja; Wôden, O. Hg. Wuotan, O. N. Oþinn. The Anglo-Saxons frequently placed w before r; as wrîtan, *to write*, O. N. rita; wrâð, *wroth*, O. N. reiðr.

78. ð corresponds to nn in the common Icelandic, and to nd in G. & D. This ð is also found in the most ancient Norse; as mûð, *mouth*, muðr, munnr, G. & D. mund; sîð, *time*, Fr. *fois*, N. sinn, D. sinde; tôð, *tooth*, O. N. tönn, D. tand; sôð, *sooth*, O. N. sannr, D. sand; geoguð, *youth*, G. jugend; duguð, *virtue, valour, nobility*, G. tugend.

79. To monosyllables ending in a vowel the Anglo-Saxons sometimes added an h, corresponding to the O. N., D. and Sw. g; as feoh, *cattle, money*, O. N. fè; slôh *(he) beat*, D. & Sw. slog; seah *(he) saw*, O. N. sâ or sâg, Sw. såg.

SECOND PART.

Of Substantives.

80. This class of words has three genders, as in Latin, Greek, German, &c. — neuter, masculine and feminine. The neuter is placed first, on account of its greater simplicity.

81. It is not possible to give precise rules for the distribution of substantives among the three genders; but it may be well to observe that they generally accord with the German; as

Neut. þæt wif, *the woman, wife*; Ger. das weib,
þæt cild, *the child*, Ger. das kind,
Masc. se nama, *the name*; Ger. der name,
se strand, *the strand*; Ger. der strand,
Fem. seo lyft, *the air*; Ger. die luft,
seo stræt, *the street, road*; Ger. die strasse.

82. In both tongues, as in Arabic and Hebrew, the sun (seó sunne, die sonne) is feminine, and the moon (se mônа, der mond) masculine.

83. The chief exceptions are:

A. S. neuter, Ger. feminine:

clif, *rock, cliff*, G. klippe; eâr, *ear* (*of corn*), G. ähre; fæsten, *fortress, fastness*, G. feste; fyðer, *wing, feather*, G. feder; lîc, *corpse*, G. leiche; sæd, *seed*, G. saat; sceorp, *scarf*, G. schärpe; wæpen, *weapon*, G. waffe; wêsten, *desert, waste*, G. wüste.

84. A. S. neuter, G. masculine:

môd, *mind, mood*, G. muth; twîg, *twig*, G. zweig; wîn, *wine*, G. wein.

85. A. S. masculine, G. neuter:

ende *end*, G. ende; feld, *field*, G. feld; here, *army*, G. heer; sâl, *cord*, G. seil.

86. A. S. masculine, G. feminine:

anweald, *power*, G. gewalt; cræft, *power, strength, craft*, G. kraft; lust, *pleasure, lust*, G. lust; tear, *tear*, G. zähre.

87. A. S. feminine, G. neuter:

blæd, *leaf, fruit*, G. blatt; bóc, *book*, G. buch; hælu, *health*, Lat. *salus*, G. heil; heorte, *heart*, G. herz; gesîhð, *sight*, G. gesicht.

88. A. S. feminine, G. masculine:

turf, *turf*, G. torf; wiht, *creature, thing, wight*, G. wicht.

89. The difficulty in ascertaining the genders of nouns applies chiefly to the primitives: the gender of derivatives may be ascertained with tolerable certainty by their terminations, for which see Part. III. Terminations.

90. The gender of compound substantives depends on that of their last component; as wîfman, though signifying a woman, is masculine.

Of Declension.

91. A chief ground of the variations of declension is the gender; words having the same termination, but of different genders, being declined in a very different manner; as *neut.* þæt rîce, *realm, state*, forms in the plural þa rîcu; while, *masc.* se ende, *the end,* forms endas, and se winter, wintras; but *fem.* seó ceaster, *the city*, Lat. *castrum*, has ceastra. But there is a still greater distinction to be observed, viz. that some nouns have a very simple inflection, others a more complex one, e. g. eâre, *ear*, has only four terminations for the eight cases of both numbers; while treow, *tree*, has six endings to distinguish the same cases. Thus these two words differ in their inflections from each other, although both are neuter, much more than þæt eâre and se steorra, *the star*; for eâre and treow resemble each other in one case only, while between eâre and steorra there is a perfect similitude in five cases, because they both belong to the simple order, the other (treow) to the complex.

92. From the foregoing it appears that substantives are divided into two orders, the simple and the complex; the former, answering to the *nomina pura*, or the first two declensions in Greek and Latin, contains only words ending in an essential vowel, viz. e in the neuter, a in the masculine, and e in the feminine. The complex order, on the contrary, answering to the *nomina impura*, comprises all words ending in a consonant, together with some in an unessential e or u.

93. In the simple order the three genders resemble each other so closely that we may comprehend them under one declension.

The complex order should strictly be divided into three declensions: the 1st comprising all words ending in a consonant; the 2nd all those in an unessential e; the 3rd those in u; but nouns endig in e, having few peculiarities, may, without inconvenience, be distributed

between those ending in a consonant and those in u. The declensions of this order are thus reduced to two, each containing three classes for the three genders.

94. The following tables exhibit a synopsis of all the regular declensions.

The Simple Order, or 1st Declension.

		1. *Neutr.*	2. *Masc.*	3. *Fem.*
Sing.	Nom.	-e	-a	-e
	Gen.	-an	-an	-an
	Dat. & Abl. [1])	-an	-an	-an
	Acc.	-e	-an	-an
Plur.	Nom. & Acc.	-an		
	Gen.	-ena		
	Dat. & Abl.	-um		

The Complex Order.

	2nd Declension.			3d Declension.		
	1. *Neut.*	2. *Masc.*	3. *Fem.*	1. *Neut.*	2. *Masc.*	3. *Fem.*
Sing. Nom.	*	*(-e)	*	*(-e)	-u	-u
Gen.	-es	-es	-e	-es	-a	-e
Dat. & Abl.	-e	-e	-e	-e	-a	-e
Acc.	*	*(-e)	(-e)	*(-e)	-u	-e
Pl. N. & A.	*	-as	-a	-u	-a	-a
Gen.	-a	-a	-a	-a (-ena)	-a (-ena)	-a (-ena)
D. & Abl.	-um	-um	-um	-um	-um	-um

95. The neuters, as in Sanskrit, Greek, Latin and German, have the nominative and accusative alike in both numbers; and all nouns substantive in Anglo-Saxon have the same two cases alike in the plural.

[1]) By the ablative is meant the *Ablativus Instrumenti*, which in A. S. resembles the dative, and is usually governed by the preposition mid, *with*, expressed or understood.

96. In the simple order, all three genders are alike in the dative and genitive singular, and in all cases of the plural.

97. In the complex order, 2nd declension, the neuters and masculines agree in the singular; in which likewise the nominative and accusative are alike.

98. The dative plural ends in um, which is sometimes changed to on; but must not be confounded with the termination an of the simple order. The genitive plural ends always in a, which sometimes in the complex, and always in the simple order, is preceded by en, and sometimes, as in participial nouns, by r.

The Simple Order, or First Declension.

99. The three genders of this declension agree so closely with one another, that they may be all represented at once. As examples we will take eâge, *eye*, steorra, *star*; tunge, *tongue*.

Singular.

	Neut.	Masc.	Fem.
Nom.	eâge	steorra	tunge
Gen.	eâgan	steorran	tungan
Dat. & Abl.	eâgan	steorran	tungan
Accus.	eâge	steorran	tungan

Plural.

Nom. & Acc.	eâgan	steorran	tungan
Gen.	eâgena	steorrena	tungena
Dat. & Abl.	eâgum	steorrum	tungum

In like manner are declined

Neut.	Masc.	Fem.
eâre, *ear*,	cuma, *guest*,	heorte, *heart*,

Neut.	Masc.	Fem.
cliwe, *clew*,	nama, *name*,	sunne, *sun*,
ebbe, *ebb*.	lîchoma, *body*,	eorðe, *earth*,
	hlîsa, *fame*,	wîse, *manner, wise*,
	tîma, *time*,	wuce, *week*,
	wuduwa, *widower*.	wuduwe, *widow*.

101. To the feminines of this order may be added tâ, þe, (tân, tâena, tâum) being a contraction of tae; beô, *bee*, fem. forms beôn, beóna, &c.

102. The names of countries and places in a are sometimes indeclinable and sometimes declinable; as Donua in accus.: oð Donua þâ eâ, *unto the river Danube*; Sicilia in dat.: betwux þâm muntum and Sicilia þâm eâlonde, *betwixt the mountains and the island of Sicily*; Eurôpe, has Eurôpam, Eurôpe, Eurôpe (i. e. Europæ).

The Complex Order.

103. In the Second Declension, First Class, are contained most of the neuters ending in a consonant, especially those having a diphthong or a long vowel; as bân, *bone*; or ending in two or more consonants; as sweord, *sword*.

Leâf, *leaf*, and word, *word*, may serve as examples of this class.

Sing.	N. & A.	leâf	word
	G.	leâfes	wordes
	D. & A.	leâfe	worde
Plur.	N. & A.	leâf	word
	G.	leâfa	worda
	D. & A.	leâfum	wordum

In the same manner are declined

eâr, *ear (of corn)*,	hors, *horse*,
reâf, *garment*,	þing, *thing*,

wîf, *woman, wife,* weorc, *work,*
flôd, *river,* bigspell, *example, parable,*
gehât, *vow, promise,* land, *land,*
sceâp, *sheep,* bearn, *child,* Scot. *bairn,*
deôr, *beast, deer,* lamb, *lamb.*

104. Some words of this class are found only in the singular; as gærs, *grass*; heg (hig), *hay*; blôd, *blood*; weax, *wax*, &c.; but few or none are irregular. Cild, *child*, forms cildra and cildru, though the usual plural is like the singular. Gehât occurs rarely except in the plural.

105. The Second Declension, Second Class, comprises nearly all the masculines, excepting those ending in a and u. Those ending in a consonant or in e are the most regular; as smiô, *handicraftsman, smith;* ende, *end*, and dæg, *day.*

Sing.	N. & A.	smiô	ende	dæg
	G.	smiôes	endes	dæges
	D. & A.	smiôe	ende	dæge
Plur.	N. & A.	smiôas	endas	dagas
	G.	smiôa	enda	daga
	D. & A.	smiôum	endum	dagum

In like manner are declined

dæl, *part,* mete, *meat,*
wæstm, *fruit,* lêece, *physician, leech,*
cyning, *king,* weorôscipe, *dignity, worship,*
stân, *stone,* hwæte, *wheat,*
scyppend, *creator,* rædere, *reader,*
weg, *way,* godspellere, *evangelist,*
stæf, *letter, character,*
hwæl, *whale,*
mæg, *kinsman,*
pæô, *path.*

106. In this, as in the preceding class, no change of vowel takes place, except in monosyllables whose vowel is æ.

107. Dissyllables in l, n, r, are sometimes contracted; as engel, *angel*, which forms englas, engla, englum; fugel, *bird*, fuglas, fuglum; ealdor, *prince*, ealdres, ealdre; and in the plural ealdras, &c.; drihten, *lord*, drihtne, &c.; but heofon, *heaven*, has heofone and heofne; and sometimes, when increased, it changes o into e; as plur. heofenas, &c.

108. Those in e vary from the others in the nominative and accusative only; in the other cases they are inflected as if they had no final e.

109. Proper names in s sometimes receive no additional es in the genitive; as Mattheus gerecednys, *Matthew's narrative*; and sometimes receive it; as Philippuses, Remuses.

110. Some words belonging to this class are found also with the termination a, and then they follow the First Declension, Second Class; though, in many cases, with some modification of their signification; as mûð, *mouth*, mûða, *mouth (of a river)*; þeow, *slave*, þeowa, *idem*. For heofon, heofone also occurs as a feminine of the First Declension.

111. Feld, *field*, has in the dative sing. felda, pl. feldas, &c.

112. Some words are remarkable for transposing their consonants in the plural; as fisc, *fish*, pl. fixas; tusc, *tusk*, pl. tuxas.

113. Nouns in nd are declined regularly like smið; as wealdend, *ruler*, *prince*, pl. wealdendas, and must not be confounded with the participles present in nde, which are declined like adjectives.

114. The Second Declension, Third Class comprises all feminines ending in a consonant; as wylen, *female slave*; sprǽc, *speech*.

Sing.	N.	wylen	sprǽc
	G.	wylne	sprǽce
	D. & A.	wylne	sprǽce
	Acc.	wylne	sprǽce
Plur.	N. & A.	wylna	sprǽca
	G.	wylna	sprǽca
	D. & Abl.	wylnum	sprǽcum

In like manner are declined

meâre, *mark, boundary,*	bên, *prayer,*
âdl, *sickness,*	lâr, *doctrine, lore,*
stefen, *voice,*	dǽd, *deed,*
sælð, *happiness,*	stow, *place,*
gesamnung, *assembly,*	þeôd, *people,*
êcnys, *eternity,*	lâd, *path, way.*

115. Dissyllables in el, en, er, belonging to this class are almost always contracted in the oblique cases; as sawel or sawul, *soul*, sawle, &c.; ceaster, *city*, ceastre; frôfer, *comfort*, frôfre; lifer, *liver*; lifre; stefen, *voice*, stefne, and also stemne.

116. Those in el and en are often contracted even in the nominative; as stefn for stefen; wyln for wylen; sawl for sawul, &c.

117. Those ending in a single consonant after a short vowel double the last radical letter in the oblique cases; as syn, *sin,* synne; sib, *peace,* sibbe; so likewise those in nys (nis, nes); as þrynis, *trinity*, þrynisse; untrumnis, *disease, infirmity*, untrumnissa.

118. Those in ung frequently receive a, instead of e, in the dative and ablative; as fortruwunga, *(in) presumption.*

119. Some few words have the accusative like the nominative; as miht, *might,* tîd, *time, tide*; woruld, *world.* This last word sometimes receives es in the genitive, woruldes.

120. Sǽ, *sea*, ê, *law*, and eâ, *river*, are indeclinable in the singular; though we find, especially in com-

position, sæs, eás, in the genitive; and from eá we also find in the dative þære iċ, pl. eá, dat. eán; sé is sometimes used as a masculine.

121. In those compound names of men, the last part of which is a feminine substantive, the genitive ends in e, according to the inflection of the primitive, as Sigemund, gen. Sigemunde.

122. Some are defective in the singular; as þa gifta, *the marriage*: others want the plural; as rest, *rest.*

123. The Third Declension, First Class contains all neuters in e not belonging to the First Declension; also all neuter dissyllables in er (or), el, ol, and en, and some in ed (od), and monosyllables with a short vowel followed by a single consonant.

124. The only difference between the Second Declension First Class and the Third Declension First Class is, that the former has its singular and plural alike in the nominative and accusative, while the latter forms those cases in the plural in u, and changes æ of the singular into a, as may be seen from the examples treow, *tree*; rîce, *realm*; fæt, *vessel, vat.*

Sing. N. & A.	treow	rîce	fæt
G.	treowes	rîces	fætes
D. & Abl.	treowe	rîce	fæte
Plur. N. & A.	treowu	rîcu	fatu
G.	treowa	rîca	fata
D. & Abl.	treowum	rîcum	fatum

In like manner are declined

scip, *ship,*	gemære, *boundary,*	fnæd, *hem,*
twîg, *twig,*	geláte, *path, road,*	geat, *aperture, gate,*
hundred, *hundred,*	wîte, *punishment,*	bæð, *bath,*
cneów, *knee,*	gelese, *study, reading,*	glæs, *glass.*

125. Dissyllables are sometimes contracted by the elision of a vowel in the second syllable; as heáfod,

head, heâfdes, heâfde; wolcen, *cloud*, pl. wolcnu; tungel (tungol) *heavenly body*, *star*, tunglu; tâcen, *sign*, *token*, tâcnu; wundor, *miracle*, *wonder*, wundru; wæpen, *weapon*, wæpnu; mægen, *power*, *main*, *miracle*, mægnu and mægno; wæter, *water*, wætru.

But they often remainun contracted; as nŷten, nýtenu, *ox*, *neat*; mægen, mægenu; tyccen, *kid*, tyccenu; fyþer, *wing*, *pinion*, fyþeru; weofod, *altar*, weofodu; yfel, *evil*, yfelu; wêsten, *desert*, *waste*, sometimes doubles the n; as wêstennes, wêstenne, and the plur. wêstennu.

126. Cealf, *calf*, and ægg, *egg*, form their plural ægru, cealfru. Feoh, *cattle*, *money*, Lat. *pecus*, *pecunia*, has feôs in the genitive, and feô in the dative. Feô also occurs in the plural. So also are declined pleoh, *danger*, þeoh, *thigh*; feorh, *life*, feores, feore.

127. Some words occur only in the plural; as lendenu, *loins*; þýstru, *darkness*, Lat. *tenebrae*; perhaps also eaômetto, *humility*, and ofermetto, *arrogance*.

128. Instead of u (o), we sometimes find a in the plural; as þa bebodu and beboda, *the commandments*; tâcnu and tâcna, *signs*, *tokens*; treowa, *trees*; nŷtenu and nýtena, *oxen*; gesceafta, *creations*.

129. To this Declension and Class belong most derivatives from verbs having the syllable ge prefixed, without any particular termination; as gemet, *measure*, from metan, *to measure*; gewrit, *writing*, from wrîtan, *to write*; gefeoht, *conflict*, *fight*, from feohtan, *to fight*, and many others. Sometimes the genitive plural is formed in ena; as gewritena.

130. Those terminating in u, which are very few, change the u into w in the oblique cases; as melu, *flour*, *meal*, melewe, or melwe; searu, *military engine*, *craft*, *ambush*, searwes, searewe, searwe.

131. The Third Declension, Second Class comprises all masculines in u which form their plural

in a; also some words denoting kindred in or (er), together with some irregulars which change their vowel in the plural, or receive the termination e; as sunu, *son*; brôþor, *brother*; man, *man*.

Sing.	N. & A.	sunu	brôðor (-er)	man
	G.	suna	brôðor (-er)	mannes
	D. & Abl.	suna	brêðer	men
Plur.	N. & A.	suna	brôðra (-u)	men (menn)
	G.	suna (sunena)	brôðra	manna
	D. & Abl.	sunum	brôðrum	mannum

In the same manner are declined

wudu, *wood, tree,*	dohtor, *daughter,*	fôt, *foot,*
lagu, *water,*	sweoster, *sister,*	tôð, *tooth,*
sidu, *custom,*	gebróþra, *brothers,*	Ger. gebrüder,
medu, *mead,*	gesweostra, *sisters,*	Ger. geschwister.

132. Fæder, *father,* is indeclinable in the singular, except that fæderes is found in the genitive: in the plural it is declined like smið (II, 2.); thus fæderas, fædera, fæderum. Sweoster has swyster in the Dat. & Abl., sweostra in the plural.

133. Deófol, *devil,* and winter, *winter,* follow smið in the singular, but suffer contraction, deófle, wintra (-e); but in the plural, deófla (-u), &c.; also winter, wintra, wintrum. Sumor (-er) *summer*, is not contracted, but forms sümera in the dative and ablative.

134. Freónd, *friend,* and feónd, *foe,* follow smið in the singular, but form their plural, frýnd and fýnd, freónda, feónda, freóndum, feóndum.

135. Mannan (monnan) is not an anomalous accusative of man, but is regularly formed from manna (monna), signifying *man,* but generally in his relation to a lord, Lat. *homo,* in the feudal sense.

136. There are also some gentile nouns, which

occur only in the plural, and end in e; they are thus declined:

Plur.	N. & A.	Dene	So also Rômane and
	G.	Dena	Rômware, *Romans,*
	D. & Abl.	Denum	Engle, *Angles, Englishmen.*

137. The Third Declension, Third Class comprises all feminines ending in u or e; as gifu, *grace, gift*; denu, *valley, dell.*

Sing.	Nom.	gifu	denu
	Gen.	gife	dene
	Dat. & Abl.	gife	dene
	Acc.	gife (-u)	dene (-u)
Plur.	N. & A.	gifa	dena
	G.	gifena	denena
	D. & Abl.	gifum	denum.

In the same manner are declined

ladu, *way, path,*
lufu, *love,*
faru, *journey,*
snoru, *daughter-in-law,*
sceamu, *shame,*
nafu, *nave (of a wheel),*
racu, *narrative, relation,*
daru, *harm, hurt,*
scôlu, *school,*
wracu, *exile,*
caru, *care,*
lagu, *law.*

Likewise all names of women in u; as Ælfgifu, Eâdgifu, &c.

138. Some words are indeclinable in the singular, as scô mænigeo (mænigu) *the multitude, many*; snytro, *wisdom, wit*; eowu, *ewe,* has in the genitive eowes.

139. Words in waru, as burhwaru, like all ending in u, seldom occur in the plural, but are sometimes found with the termination e; as burhware, *townsfolk*: these are declined like Dene — See irregulars of the preceding class.

140. Of duru, *door*, we find, besides the regular forms, the dative dura and duran; and in the plural duru.

141. The following irregulars are worthy of remark: niht, *night*; bôc, *book*; burh, *town, burgh.*

Sing.	N. & A.	niht	bôc	burh
	G.	nihte	bêc	burge & byrig
	D. & Abl.	nihte	bêc	byrig
Plur.	N. & A.	niht	bêc	byrîg
	G.	nihta	bôca	burga
	D. & Abl.	nihtum	bôcum	burgum.

142. The following, like bôc and burh, change their vowel, and are declined in the same manner:

wiht (wuht), *creature, wight*; mûs (mŷs), *mouse, mice*; gôs (gês), *goose, geese*; lûs, (lŷs), *louse, lice*; brôc (brêc), *breeches*, Scot. *breeks*; cû (cŷ), *cow, kine*; Scot. *ky*; turf (tyrf), *turf*; furh (fyrh), *furrow.*

143. From niht is sometimes found nihte in the accusative; and from cû, the genitive singular and plural cûs, cûna.

144. Turf and tyrf are often confounded, as are burh and byrig. Nihtes, like the German des nachts, is an adverb signifying *by night*, and must not be mistaken for the genitive of the noun.

Of Adjectives.

145. The adjectives, as in the other Gothic tongues, have a definite and an indefinite form of inflection, and, in each of these forms, three genders, with the usual numbers and cases; also a distinct termination for the ablative.

146. The definite form is used when the adjective is preceded by the definite article, by a demonstrative pronoun, or by a genitive case.

147. The Positive Degree in its Definite Form agrees with the Simple Order, or First Declension of Nouns Substantive; but the Indefinite differs considerably from the Complex Order, as it will appear from the following synopsis.

Indefinite Declension.

		Neut.	Masc.	Fem.
Sing.	N.	*	*	* (u)
	G.	es	es	re
	D.	um	um	re
	Acc.	*	ne	e
	Abl.	e	e	re
Plur.	N. & A.		e (u)	
	G.		ra	
	D. & Abl.		um	

148. The indefinite form of the adjective, corresponding to the complex order of substantives, should strictly be divided into three declensions: the 1st ending in a consonant; the 2nd in e, and the 3rd in u (at least in the feminine); but as those in e exactly coincide with those ending in a consonant, I reduce the declensions of this form to two, as in the substantives.

As an example of the 1st, we take gôd, *good*, which is thus declined:

Indefinite.

		Neut.	Masc.	Fem.
Sing.	N.	gôd	gôd	gôd
	G.	gôdes	gôdes	gôdre
	D.	gôdum	gôdum	gôdre
	Acc.	gôd	gôdne	gôde
	Abl.	gôde	gôde	gôdre
Plur.	N. & A.		gôde	
	G.		gôdra	
	D. & Abl.		gôdum	

Definite.

		Neut.	Masc.	Fem.
Sing.	N.	þæt gôde	se gôda	seó gôde
	G.	þæs gôdan	þæs gôdan	þære gôdan
	D.	þâm gôdan	þâm gôdan	þære gôdan
	Acc.	þæt gôde	þone gôdan	þâ gôdan
	Abl.	þý gôdan	þý gôdan	þære gôdan
Plur. N. & A.			þâ gôdan	
G.			þâra gôdena	
D. & Abl.			þâm gôdum	

In like manner are declined

sôð, *true, sooth,*
seôc, *sick,*
hâl, *sound, hale,*
leâs, *loose,*
fæst, *fast,*
gewis, *sure, certain,*
leôht, *light,*
rihtwîs, *righteous,*
heard, *hard,*
swift, *swift,*
sweôtol, *manifest,*
awend, *turned,*
yrre, *wroth,*
wêste, *desert, waste,*
éce, *ever, eternal,*
wyrðe, *worthy,*
niwe, *new,*
getrýwe, *faithful, true.*

149. All monosyllables of which the vowel is not æ, and all in e, follow this model. Those ending in e drop the e when a syllable of inflection is added; as wyrðne, wyrðes, wyrðum.

150. Participles passive in od, ed, follow the above model; as getimbrod, *built*; gehêred, *praised*; frumcenned, *first-born.*

151. Participles present are declined in the same manner, both definitely and indefinitely; excepting that, in the genitive plural of the definite declension, they generally form ra instead of ena; as þâra rihtwillendra,

of the righteous (not rihtwillendena). As these participles in the masculine may easily be confounded with the nouns formed from them and denoting the agent, I will show the declensions of the masculine of the participle wegférende, *wayfaring*, and of the noun wegférend, *wayfaring man*.

Sing.	Nom.	wegférende	wegférend
	G.	wegférendes	wegférendes
	D.	wegférendum	wegférende
	Acc.	wegférendne	wegférend
	Abl.	wegférende	wegférende
Plur.	N. & A.	wegférende	wegférendas
	G.	wegférendra	wegférenda
	D. & Abl.	wegférendum	wegférendum

152. Dissyllables in el also belong to this declension; as lytel, *little*; mycel, *great*, Scot. *meikle*, *muckle*; yfel, *evil*, &c.

153. Wædla, *poor*; wræcca, *exiled*, *wretched*, Lat. *exul*; wana, *lacking*, have only the definite inflection, whether used definitely or indefinitely.

154. The Second Declension comprises monosyllables whose vowel is æ (of which there are not many); also most of the polysyllables formed by derivative terminations. As a model will serve smæl, *slender*, *small*, which is thus declined:

Indefinite.

		Neut.	Masc.	Fem.
Sing.	N.	smæl	smæl	smalu
	G.	smales	smales	smælre
	D.	smalum	smalum	smælre
	Acc.	smæl	smælne	smale (-u)
	Abl.	smale	smale	smælre

		Neut.	Masc. & Fem.
Plur.	N. & A.	smalu	smale
	G.	smælra	smælra
	D. & Abl.	smalum	smalum

Definite.

þæt smale	se smala	seô smale
þæt smale	þone smalan	þâ smalan
þý smalan	þý smalan	þâre smalan, &c.

Thus also are declined

læt, *slow, late,*	eâdig, *blessed,*	hæðen, *heathen,*
swæs, *dear,*	þurstig, *thirsty,*	totoren, *torn,*
swær, *heavy,*	gesælig, *happy,*	foresprecen, *before mentioned,*
hwæt, *acute, quick,*	færlîc, *sudden,*	fæger, *fair,*
glæd, *glad,*	gâstlîc, *ghostly,*	mæger, *meagre,*
bær, *bare,*	cynelîc, *kingly,*	glæshluttor, *clear as glass.*

And in general the participles passive of the 2nd & 3rd conjugations in en; as Olimphîade hcô wæs hâtenu, *she was called Olympias,* from hâten, *called.*

155. Those, however, formed by derivative terminations, also participles in en, are often found in the feminine without the final u, and in the neuter plural terminating in e, according to the 1st declension; as seô oðre naman wæs Tate hâten, *she was by another name called Tate*; þâ wæs seô fæmne gehâten, *then was the damsel called.*

156. Dissyllables are sometimes contracted; as hâlig, *holy,* which generally becomes (þæt) hâlge, (se) hâlga, (seó) hâlge, &c. i. e. in the cases whose terminations begin with a vowel; but hâligra manna, *holy men's,* because the termination begins with a consonant. In like manner, fæger, *fair,* has in the plural fægru (land), but in the genitive fægerra (landa).

157. Adjectives in the neuter gender are frequently used as substantives; as yfel, *(an) evil*; fæger, *(beauty)*; of yfele, *of (the) evil*; hwæt fægnast þú þonne heora fægeres? *why then dost thou rejoice in their beauty?* and forþon he þæt gôd forlêt þe him geseald wæs, *and because he forsook the good the had been given him*; ægþer ge þâs eorðlican gôd ge eâc þa yflu, *as well these earthly goods, and also the evils.*

158. The termination e is adopted, when the adjective in the positive degree is used adverbially; as yfele, *evilly*, from yfel; swiðe, *very, exceedingly*; hraðe, *swiftly*, from hræd, *swift*.

The Comparative and Superlative Degrees.

159. These Degrees are regularly formed by the terminations or and ost; as heard, heardor, heardost; smæl, smalor, smalost; hræd, hraðor, hraðost. It must, however, be observed that the termination or, is used only adverbially; and that, when used as an adjective, the comparative has only one inflection, with the terminations re, ra, re, whether the word is used definitely or indefinitely; as (þæt) heardre, (se) heardra, seó heardre; þæt smælre, se smælra, seó smælre. The superlative has both the indefinite and definite inflection, of which the former terminates in ost, which is also the case when the word is used adverbially. The definite has generally este, esta, este, though we sometimes find the o retained (oste, osta, oste); as wuna þær þe leófost ys, *dwell where it is most pleasant to thee*; here leófost is used adverbially. Þâ hæfde he þâ gyt ânne leófostne sûnu, *Then had he yet one most beloved son*: here the adjective has the indefinite inflection; Þis is mîn leófesta sunu, *This is my most beloved son*: here the adjective has the definite inflection: Donne sceolon beôn gesamnode ealle þâ men þe swiftoste hors habbað, *Then shall be assembled all the men who have swiftest horses*: here swiftoste stands indefinitely in the plural; if it stood definitely it would be þâ swiftostân, and if adverbially, swiftost.

160. The following example will show the relation which the inflections in the three degrees bear to one another:

Posit.	Compar.	Superl.
Indef. swið, *strong,*	þæt swiðre,	swiðost
Def. þæt swiðe, *the strong,*		þæt swiðeste (-oste)
Adv. swiðe, *strongly,*	swiðor,	swiðost.

161. Some change the vowel in forming the degrees of comparison; others have other irregularities, the most important of which are the following:

Posit.	Compar.	Superl.	
lang	lengre (leng)	lengest	*long*
strang (stranglice)	strengre (strangor)	strengest	*strong*
hræd (hraðe)	hrædre (hraðor)	hraðost	*quick*
eald	yldre	yldest	*old*
geong	gyngre	gyngest	*young*
sceort (sceortlice)	scyrtre	scyrtest	*short*
mycel (mycle)	mâre (mâ)	mæst	*great*
lytel	læsse (læs)	læst	*little*
gôd (wel)	betere (bet)	betst (betest)	*good*
yfel (yfele)	wyrse (wyrs)	wyrst (wyrrest)	*bad, evil*
eâð (eâðe)	eâðre, êðre (êð)	eâðost	*easy*
heâh	hŷrre	hŷhst (hêhst)	*high*
neâh	neârre (neâr, nyr)	nŷhst (nêhst)	*nigh*
(feor)	fyrre (fyr)	fyrrest	*far*
(ær)	ærre (ærer, æror)	ærest (-ost)	*before, ere*
soft, seft	seftre, seft		*soft*
(æfter)	æftre, æftere	æftermest	*aftermost.*
þat forme (forð)	furðre (furðor)	fyrmest, fyrst	*first, forth*
læt (late)	latre (lator)	latost / latemest	*slow, late*
sîð	sîðre (sîðor)	sîðmest	*late*
norðeweard (norð)	— (norðor)	norðmest	*north, northward*
niðeweard (niðer)	niðre (niðor)	niðemest	*under*
ufeweard (up)	ufere (ufor)	yfemest	*upward*
ûteweard (ût)	ûtre (ûtor)	ŷtemest	*outward*
inneweard (inn)	innere (innor)	innemest	*inward*
midd / middeweard		midmest	*midward*

Sæmre, *worse, inferior*, is defective in the positive; in the superlative we find þā sæmestan.

162. Those of the first declension, which change the vowel in the comparative and superlative, never have or, ost, but only re, est, even when used adverbially; but most of the others admit those terminations, and even sometimes retain o when they stand definitely as adjectives in the superlative degree; as rīc, *powerful, rich*, rīcor, rīcost, þā rīcostan; so also all in līc.

163. The words in the table between brackets are adverbs, which I have added, as some of them occur often, and even seem to be the foundation for the forms of the adjective.

164. Instead of or, we sometimes find ur and ar; and instead of ost, ust and ast; for este is also found in the doubtful orthography of the Anglo-Saxons, iste or yste; but these anomalies are of rare occurrence.

Of Pronouns.

165. The Personal Pronouns are:

	1st Pers.	2nd Pers.	3rd Pers.		
			Neut.	Masc.	Fem.
Sing. N.	ic	þū	hit	he	heó
G.	mīn	þīn	his	his	hire, hyre
D.	me	þe	him	him	hire, hyre
Acc.	me (meh, mec)	þe (þeh, þec)	hit	hine	heó, hīg

	Dual.	Plur.	Dual.	Plur.	Plur.
N.	wit	we	git	ge	hī hīg
G.	uncer	ūre	incer	eówer	hira (heora)
D.	unc	ūs	inc	eów	him (heom)
Acc.	unc	ūs	inc	eów	hīg hīg

In Joh. XVIII, 17 occurs Nicc for Ne ic.

166. The forms meh and mec, þeh and þec, seldom occur, and ought perhaps to be used only in the accusative; but as me and þe are also used as datives, it seems probable that these were likewise employed in both cases.

167. For the accusative plural we find also two other forms in poetry, viz. usiḥ (usic) and eówih (eówic); also in the 2nd person dual, incit; as restaþ incit, *rest yourselves;* for restan, when used of persons, is a reflective verb.

168. The Anglo-Saxon, like the modern English, has no reflective pronoun of the 3rd person, but uses the personal pronoun instead; as þæt folc hit reste, *the folk rested itself*; þá þeowas stódon æt þâm glêdon and wyrmdon hîg, *the servants stood by the fire (gleeds) and warmed themselves.* If it be required to determine the reflective signification more emphatically, sylf (self, seolf), *self*, is added, which is declined like an adjective, both definitely and indefinitely; ás sittan lête ic hine wiþ me sylfne, *I would him let sit beside myself*; and definitely, as se sylfa cwellere, *the executioner himself.*

169. Sylf is usually added to the personal pronoun in the same case and gender; as ic sylf hit eom, *it is I myself*; ic swerige þurh me sylfne, *I swear by myself*; fram me sylfum, *of myself*; we sylfe gehýrdon, *we have heard (him) ourselves.* In like manner, þú sylf; þe sylfne; ge sylfe; eów sylfe; he sylf; hine sylfne, &c. Sometimes, however, the dative of the personal pronoun is prefixed to the nominative of sylf; as ic com me sylf to eów, *I came myself (of my own accord) to you*; ær þú þe self hit me gerehtest, *ere thou thyself didst explain it to me*; and þâ circlîcan þeáwas himsylf þær getæhte, *and there himself taught the ecclesiastical rites.* In the definite form sylfa signifies *the same*, like the German dasselbe; as on þá sylfan tíd, *at the same time;* dóð ge him þæt sylfe, *do ye the same to them.*

170. The Possessive Pronouns are formed from the genitives of the first and second persons, by declining them as indefinite adjectives. They are mín, *mine, my;* þín, *thine, thy;* uncer, *our two;* úre, *our;* incer, *your two;* eówer, *your.* Those in er are often contracted, when the syllable of inflection begins with a vowel; úre is then declined as if it had no e, and becomes úrum, úres, &c.

171. For úre we find in poetry úser (ússer), which, when the regular termination begins with a vowel, or with r, is thus declined

		Neut.	Masc.	Fem.
Sing.	N.	úser	úser	úser
	G.	ússes	ússes	ússe
	D.	ússum	ússum	ússe
	A.	úser	úserne	ússe
Plur.	N. & A.	ússe (úser)		
	G.	ússa		
	D.	ússum		

172. The third person has nó exclusive possesive pronoun, the genitive of the personal pronoun being used unchanged: his, *its, his*; hire, *her;* hira, *their* (ejus, eorum, earum, suus).

173. To determine the idea of reflection more precisely in his, hire, hira, the genitive of sylf, or úgen, *own,* must be added, which is declined as an adjective, but only indefinitely. Sín is also sometimes found in poetry as a reflective possessive of the 3rd person, though it does not, like the German sein, answer to *his* in the sense of *ejus*, but only in the sense of *suus.*

174. The Demonstrative Pronouns are þæt, se, seó *(id, is, ea, that)*, which is also used for the article, and þis, þes, þeós *(hoc, hic, haec, this).* They are thus declined:

		Neut.	Masc.	Fem.	Neut.	Masc.	Fem.
Sing.	Nom.	þæt	se	seô	þis	þes	þeôs
	G.	þæs	þæs	þǽre	þises	þises	þisse
	D.	þâm,	þâm	þǽre	þisum	þisum	þisse
	Acc.	þæt	þone	þâ	þis	þisne	þâs
	Abl.	þý	þý	þǽre	þise	þise	þisse
Plur.	N. & A.		þâ			þâs	
	G.		þâra			þissa	
	D.		þâm			þisum	

175. Instead of þone we often find þæne; and for þâm, in both numbers þǽm; also þǽra for þâra. Seô is also found in late MSS. in the masculine instead of se; þân and þon also occur in the neuter, in some adverbial expressions, instead of þâm. Þý seems justly to be received as an *ablativus instrumenti*, as we meet with it so often in that character, even in the masculine; as mid þý âþe, *with that oath* (Legg. Inæ. 53); though in the same place we find the dative similarly used; as on þâm âþe, *with the oath*.

176. From þis (þys) we find, in both numbers, þissum for þisum, and þisses for þises: also þissere for þisse, and þissera for þissa; and in the plural þǽs for þâs; whence, with a distinction in signification, our *these, those*.

177. The indeclinable þe is often used instead of þæt, se, seô, in all cases, but expecially with a relative signification, and, in later times, as an article, whence the modern *the*. It is sometimes compounded with þæt, and becomes þætte, for þæt þe, *that which*, or þæt conjunction, Germ. dass. In like manner, seðe, *he who*, is considered as one word; as ic wât þætte eall þæt ic hêr sprece is wiþ þînum willan, *I know that all that I here say is against thy will*; forþâm þe seðe hine forþencð se bið ormôd, *because he who distrusts himself is desperate*.

178. Þillîc for þý lîc, *such*, is composed of þý and lîc, and declined as an indefinite adjective. Þyslîc (þislîc) of the same signification, is, no doubt, of later origin.

179. Ylc (ilc), *same*, is declined as a regular adjective, expecially when used definitely; as þæt ylce, se ylca, þæt ylce, &c.

180. From ylc is apparently formed swylc, for swâ ylc, *such*, which follows the indefinite declension: it occurs in the ablative in this phrase: mid swylce hrægle he ineôde, mid swylce gange he ût, *with such garment as he went in with, with such go he out.*

181. The Demonstrative Pronoun, þæt, se, seô, is also used relatively, like the modern *that*, and is generally repeated in the sentence, so that in the first clause it stands as a demonstrative, and in the next as a relative; [1]) as hâtan þæt sælþa þæt nâne ne beôð, *to call those blessings which are none;* se man se þæt swifte hors hafað, *the man who has the swift (swiftest) horse.*

182. To vary the sentence, þe is often used in the second place; as þæt micele geteld þe Moises worhte, *the great tent that Moses wrought;* Sý gebletsod seþe com on Drihtnes naman, *Be he blessed who is come in the name of the Lord.*

183. Swylc is often repeated, yet so that in the second place it is changed to the adverb swylce, *as, so as, such as*; as gif ic hæfde swylcne anweald swylce se ælmihtega God hæfð, *if I had such power as the almighty God hath;* ælc þing ongitan swylc swilce hit is, *to understand each thing so as it is.*

184. The demonstrative adverbs swâ and þær are repeated in a similar manner; as hû clipode Abeles blôd to Gode, bûton swâ swâ ælces mannes misdæda wregaþ hine

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[1]) Hence in modern English the frequent use of *that* as a relative, instead of *which.*

to Gode bûtan wordum? *how cried Abel's blood to God, but so (otherwise than) as each man's misdeeds accuse him to God without words?* He spræc to him callon þrim swâ swâ tô ânum, *He spake to them all three so as to one.* Þær þær, *there, where*; as þær þær hî gôde beôð, þonne, &c. *there where they are good, then*, &c.; and mîn þen bîð þær þær ic eom, *and my servant shall be there where I am.* When combined with a pronoun, swâ only is repeated as the adverbial part of the phrase, as in swâ hwilc swâ, *which (one) soever that;* swâ hwæðer swâ, *which (one) soever of two that;* also swâ hwæðer swâ, or swæðer alone; the relative being not unfrequently omitted. Thus too, in connection with an adjective or an adverb; as swâ gelîc swâ, *as like as*; swâ lange swâ, *as long as.*

185. The interrogative Pronouns are hwæt, hwâ, *what, who;* hwylc, *which;* hwæðer, *whether.* The first is used only in the singular, and is thus declined:

	Neut.	Masc. & Fem.
N.	hwæt	hwâ
G.	hwæs	hwæs
D.	hwâm (hwæm)	hwâm (hwæm)
A.	hwæt	hwône (hwæne)
Abl.	hwî	hwî

186. This is never used in connection with a substantive; and with an adjective it usually governs the genitive; as hwæt yfeles? *what evil?* Like the German etwas, was, it also signifies *somewhat, a little;* as hwæt lytles, *a little.*

187. Hwylc (hwelc)? *which?* which corresponds to swylc, and hwæþer? *which of the two? whether?* follow the indefinite declension of adjectives. The adverb hwæþere signifies *nevertheless, yet.* Hwylc or hwelc is also used indeterminately, like the German jemand; as bûtan heora hwelc eft tô rihtre bôte gecyrre, *unless some of them turn again to right repentance.*

188. Hû is the English *how*, in its signification both of Lat. *quam* and *quomodo*. Swâ is used before adjectives to give them a definite sense; as hû mycel? *how great?* hû lange? *how long?* swâ mycel, *so great*, swâ lange, *so long;* hû mæg man? *how can a man?*

189. For the purpose of making a whole proposition interrogative, hwæðer is used in the neuter, like the Lat. *utrum*, Gr. πότερον; as hwæþer ge nû sêcan gold ón treowum? *seek ye now (then) gold on trees?* hwæðer (or hwær) þû durre gilpan? *dost thou dare to vaunt?* Its proper use, however, seems to be in questions consisting of two members, either dependent on, or independent of each other; in this case, oðþe ne, or þe ne corresponds to it in the second member, like the Gr. πότερον —— η; as ic wille nû faran tô and geseôn hwæþer hîg gefyllað mid weorce þone hreâm þe me tô com, oðþe hit swâ nys, þæt ic wite, *I will now go thither, and see whether they justify by deed the cry that has come to me, or (whether) it be not so, that I may know.* Sceawa hwæðer hit sîg þînes sunâ þe ne sîg, *see whether it be thy son's or be not.*

190. In dependent propositions hwæðer governs the verb in the subjunctive.

191. The other interrogative expressions: cwyst þû, *sayest thou?* wênst þû? *thinkst thou?* resemble the Lat. *num* and *an*, and are, like them, to be regarded as mere interrogative particles.

192. The Indefinite Pronouns are, not without reason, called also Indefinite Numerals. They are the following: æghwæt (-hwâ), æghwylc, æghwæðer, or gehwæt (-hwâ), gehwylc, gehwæðer, answering to our *whatever, whoever, whichever (of two), every one, each.* To this class belong the above-noticed swâ hwæt (swâ), swâ hwâ (swâ), *whatsoever, whosoever*; swâ hwylc (swâ), swâ hwæðer (swâ), *whichsoever*, *whatsoever*, *whosoever*

(*that*), which are declined according to the last word in the compound.

193. Ælc, *each, every*; eall, *all*; genôh, *enough*, follow the indefinite declension of adjectives; as on ælcere tîde, *at each time;* ealra betst, *best of all;* duguða genôhra, *of the abundant good things.* Genôh is mostly indeclinable.

194. Sum, *a certain, some;* manig, *many;* ân, *one, a, an;* ænig, *any;* nân, *none;* nænig, *none whatever;* ænlêp and ænlipig, *single, alone*, also follow the indefinite declension. Sum is often combined with the genitive plural of the cardinal numbers, and then signifies *about*, Lat. *circiter, some*; as hundseofontigra sum, *about* (*some*) *seventy;* sume ten geâr, *about* (*some*) *ten years.* Mænig usually forms manega in the nominative and accusative plural.

195. Fela, *much, many,* is indeclinable; but feâwa (feâ), *few*, has in the genitive feâra and in the dative feâwum; both are used as distributives with the genitive plural of the substantive.

196. Man, *one* (Ger. Dan. *man*, Fr. *on*), is strictly a noun substantive, as is also wiht or wuht, *thing, creature, wight, whit.* It admits of two peculiar augments, which convert it into a sort of substantive pronoun, viz. âwiht, or awuht, contracted into âwht, âht, *aught*; also nânwiht, nânwuht, nâht, *naught.* Hence perhaps the negative *not*, as the German *nicht* from *ne wicht.*

197. We may here notice the word hwæthwegu (hwæthwega or hwæthugu) *somewhat, a little*; also hwæthweguninga, or hwæthweganunges, *idem*; but which are rather to be regarded as adverbs. Æthwega and hwylchugu, also hugu alone, are also found with the same signification.

198. Ôðer (like the O. Nor. annar and Germ. ander) signifies both *other* and *second*; but the Lat. *alter* (*one*

of two) has its appropriate word, awðer (áðer), *either*, formed like awht; and *neuter*, (*neither*) has nawðer, or náðor, like nawht. These, as also ægðer, *either*, *each of two*, are declined like the indefinite form of adjectives of the Second Declension. Ægðer is very often used as an adverb, in the signification of hwæþer; as ægðer ge—— ge, *as well* —— *as*. Ôðer is also declined after the indefinite form, even when preceded by the article; as þæs ôðres, *of the other*. The feminine singular does not usually admit the insertion of r, but forms the genitive, dative, and ablative, like the accusative, oðre: the plural has sometimes, in the neuter, ôðru and ôðra; áś ôþru lâf, *other* (*i. e. fresh*) *leaves*.

199. The definite Numerals are the following, viz.

Cardinal Numbers.	*Ordinal Numbers.*
1 Ân	Þæt forme, se forma, seô forme
2 Twâ, twêgen, twâ	Þæt, se, seô oðer
3 Þreâ, þrŷ, þreô	Þæt þrydde, se þrydda, seô þrydde
4 Feôwer	Feôrðe, a, e
5 Fîf (fife)	Fîfte, a, e
6 Six	Sixte, a, e
7 Seofon (syfon)	Seofoðe, a, e
8 Eahta	Eahtoðe, a, e
9 Nigon (nygon)	Nigoðe, a, e
10 Tyn (ten)	Teôðe
11 Endlufon (endleofan)	Endlyfte
12 Twelf	Twelfte
13 Þreottyne	Þrytteôðe
14 Feôwertyne	Feôwerteôðe
15 Fîftyne	Fîfteôðe
16 Sixtyne	Sixteôðe
17 Seofontyne	Seofonteôðe

Cardinal Numbers.	*Ordinal Numbers.*
18 Eahtatyne	Eahtateôðe
19 Nigontyne	Nigonteôðe
20 Twentig	Twentugôðe
30 Þrittig	Þrittigôðe
40 Feôwertig	Feôwertigôðe
50 Fíftig	Fíftigôðe
60 Sixtig	Sixtigôðe
70 Hund-seofontig	Hund-seofontigôðe
80 Hund-eahtatig	Hund-eahtatigôðe
90 Hund-nigontig	Hund-nigontigôðe
100 Hund (Hund-teontig)	Hund-teontigôðe
110 (Hund-endlufontig)	(Hund-endlufontigôðe)
120 Hund-twelftig	(Hund-twelftigôðe)
1000 Þúsend.	

200. The Cardinal Numbers. With respect to their inflection, which is what chiefly concerns us here, it is to be observed, that ân is declined like a regular adjective; in the acc. masc. sing. however we often find ǽnne instead of ânne, also the negative nǽnne instead of nânne. When it stands definítely, âne, âna, âne, it signifies *alone* (*solus*).

201. Twâ and þreô are thus declined:

	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.
N. & A.	twâ	twégen	twâ	þreô	þrý	þreô
Abl. & Dat.		twâm (twǽm)			þrym	
D.		twegra (twega)			þreora	

Bâ, begen, bâ *both*, is also declined like twâ, and forms bâm, begra, (bega). Instead of the neuter twâ they said also tû, as: þâ wæs ymb tû hund wintra, *then it was about two hundred years*: and instead of bâ alone, we sometimes find bâtwâ or bútu, (bûtwu, bûta).

202. Feôwer retains feôwer in the dative, as: on feôwer dagum, *in four days*, but, in the genitive, it forms feôwera.

Fif and six are sometimes found in the genitive with a, ân þissa fífa, *one of these five;* syxa sum, *some six.* (one of six)

From seofon we find a genitive seofona, and also another nominative seofone, when used absolutely, as: ealle seofone, *all seven.*

203. Eahta, nigon, endlufon, are, as far as I have observed, indeclinable, as are also the compounds in *-tyne.* From tyn we find also nom. & acc. tyne and abl. & dat. tynum, used absolutely. Yet in Marc. XVI, 14. we find the dat. ændlefene.

204. Twelf, when used absolutely, has twelfe in nom. it has also regularly twelfum and twelfa, in dat. & gen. as: ân of þâm twelfum, ân þâra twelfa, *one of the twelve;* but, when the subst. follows, it remains unchanged, as: mid hys twelf leorningcnihtum, *with his twelve disciples;* þâra twelf apostola naman, *the names of the twelve apostles.*

205. Twentig, and the other tens in *-tig* are declinable, yet without any variation of gender, *-tig, -tigra, -tigrum.* In the nominative and accusative, these tens are used both as nouns governing a genitive, and as adjectives agreeing in case with the substantive; but, in the gen. & dat., they appear to be used as adjectives only, as: twentig geâra, *twenty years;* þryttig scillingas (and scillinga), *thirty shillings;* twentigum wintrum, þrittigum þûsendum, hundteontigra manna.

206. The word hund, which is placed before the tens after sixtig, answers to the Mœsog. affixed particle *tehund*, or *hund*, and to the Gr. *-κοντα*, Lat. *-ginta.* It is sometimes omitted when the subst. hund, *hundred* precedes, as: and scipa ân hund and eahtatig *and of ships one hundred and eighty.*

207. Hundred and þûsend are declined like neuters

of the 3rd Decl., and hund like those of the 2nd, but this last seldom occurs, except in the nom. & acc.

208. When the units are combined with the tens, they are placed first, with and, as: ân and twentig, 21; six and fiftig, 56, &c., but after the word hundred, the smaller number is last, and the substantive repeated, for if the smaller number were set first, it would denote a multiplication, as: ân hund wintra and þrittig wintra, 130 *years*; hundteontig wintra and seofon and XL wintra, 147 *years*; feówer hund wintra and þrittig wintra, 430 *years*; þreó hund manna and eahtatyne men, 318 *men*. Instead of twâ hund, we find also tû hund. The others are simply thus; þreó hund, fif hund, twâ þûsendo, &c.

209. The Ordinal Numbers, with the exception of óðer, follow the definite declension of adjectives. Óðer, as already said, has always the indefinite form, whether with, or without, the article.

210. From hund, hundred, þûsend no ordinals are formed, they being all nouns substantive.

211. When units are added to ordinal tens, they are either set first with and, as cardinal, or last, as ordinal numbers, as: ân and twentugóðe, *twenty-first*; fif and twentugóðe, *twenty-fifth*; or þý twentigðan dæge and þý feórþan Septembris, *on the* 24th *day of Sept.*

212. Healf *half* follows the indefinite declension of adjectives, and, as in German, &c., is placed after the ordinal, which it diminishes *byahalf*, as: óþer healf hund biscopa, 150 *bishops*; þrydde healf, *two and a half*.

213. From the numerals are formed other numerical expressions, viz. Multiplicatives, ending in feald, *fold*, and declinable as adjectives, as: ânfeald *single*; twifeald, *double, twofold*; þrýfeald, feówerfeald, hundseofontigfeald; manigfeald *manifold*. From these again are formed, 1) adverbs in -lice, as twifealdlîce *doubly*: 2) nouns in

-nes, as twifealdnes *duplicitas:* 3) verbs, by changing -feald, into -fyldan, as: twifyldan *to double.*

214. Síð, *a journey, time,* is, in the abl. sing. (síðe), added to the ordinal numbers, like the English *time*, as þriddan síðe, *the third time;* sume síðe, *a certain time.* In the abl. plur. (síðum, síðon, síðan), it is added to the cardinal numbers, in the same signification, as: feówer síðon, fíf síðon, eahta síðon, hundseofontig síðon, &c. The first three numbers have, however, a distinct form to express the same idea, viz. ǽne *once;* twywa (túwa), *twice*; þríwa, *thrice.*

215. The Distributives are expressed by repeating the cardinal numbers, as: seofon and seofon, *septena,* fíf and fíf, &c.

216. For Numerical Signs, the Anglo-Saxons used the capitals I, V, X, L, C, D, M, in the same manner as the Romans.

Of Verbs.

217. This part of speech, as in the other Teutonic languages, has no passive inflection, which must therefore be supplied by the help of auxiliaries. It has the usual modes, viz. the indicative, the subjunctive, the imperative and the infinitive, also a gerund and two participles.

218. As in all the other Gothic tongues there are in Anglo-Saxon two orders of verbs, corresponding to the two orders of nouns substantive; viz. the simple, and the complex. In the simple, the imperfect consists of more than one syllable, and ends in de or te, the participle passive in d or t: in the complex order, the

imperfect is a monosyllable, with a change of vowel, and the part. pass. ends in en or n.

219. According to the nature of the imperfect, the first order is divided into three classes, forming together one conjugation.

The second order contains two conjugations, each consisting of three classes.

220. The First Order may be considered as containing pure or open verbs, answering to the Greek in *αειν*, *εειν* and *οειν*, also to the Latin regulars in *are*, *ere*, *ire*. Of these some form the imperf. in -ode, as: sceawian *to look*, sceâwode, others in -de or -te only, as: hælan *to heal*, hælde; mêtan *to meet*, mêtte, and others again in -de or -te, with a change of vowel in the preceding syllable, as: tellan *to count*, *tell*, tealde; þeccan *to cover*, *thatch*, þeahte. It is easy to perceive that the difference between the endings de and te is not essential, but depends solely on the hardness or softness of the preceding consonant; but the other difference is essential, and of such a nature as to prescribe the subdivision of these verbs into three classes.

221. The Second Order contains all the impure, or close, verbs. Here is it not the characteristic letter, but the vowel of the first syllable, that forms the ground of the subdivision; for instance, sîgan, *to fall*, *sink*, has in the imperf. sâh, plur. sigon, but fleógan, *to fly*, has fleâh, pl. flugon, though the characteristic (g) is the same in both. Again, bindan, *to bind* has band, bundon, but standan, *to stand*, has stôd, stôdon, though with the same characteristic (nd); whereas wrîtan *to write* forms wrât, writon, and arîsan *to arise*, arâs, arison, like sîgan, though with different characteristics (t, s and g); because the vowel of the chief syllable is the same in all (i). It is not requisite that the vowel be exactly the same; for instance, lûcan, *to shut*, imp. leâc,

pl. lucon, p. p. locen, and leôgan *to lie* (*mentiri*), imp. leâg (leâh), lugon, p. p. logen are conjugated precisely alike, although they have different vowels (û and eô); they are therefore not classed exclusively according to the vowel of the 1st person, or of the infinitive, which, in this order, is always the same, but more especially according to that which they receive, through the change of vowel, in the imperfect, and participle passive.

222. The vowel, which this order of verbs receives in the imperfect singular, though, in many cases, preserved in the plural of the imperfect, and in the imperfect subjunctive, yet often undergoes a change in the 2nd pers. sing. and in the whole plur. of the imperfect, also in the imp. subj. This mutability of the vowel of the imperfect renders it expedient to subdivide the order into two conjugations, each containing three classes, according to the changes suffered by the vowel, viz.

The Second Conjugation has in the imperfect indicative and subjunctive of the

1st Class æ, as: ic trede, imperfect ic træd;
2nd Class e, as: ic læte, imperfect ic let;
3rd Class ô, as: ic grafe, imperfect ic grôf.

The Third Conjugation has in the 1st and 3rd pers., sing., imp. of the

1st Class a, which in the 2nd pers. sing., in the plur., and in the imp. subj. is changed into u, as: ic binde, imp. ic band, 2nd pers. þû bunde, pl. bundon; subj. bunde,

2nd Class â, which, in the above forms, is changed into i, as: ic bîte, imp. ic bât, 2nd pers. þû bite, plur. biton, subj. bite.

3rd Class eâ, which in the same forms is changed into u, as: ic beôde, imp. ic beâd, þû bude, &c.

223. The following is a synopsis of the chief tenses of the regular verbs.

First Order.

1st *Conjugation.*

	Pres.	Imp.	Part. pass.
1st Class	ic macige	macode	macod
2nd -	- hýre	hýrde	hýred
3rd -	- wyrce	worhte	(ge)wǫ́rht.

Second Order.

2nd *Conjugation.*

1st Class	ic brece	bræc	brocen
2nd -	- læte	let	læten
3rd -	- fare	fôr	faren.

3rd *Conjugation.*

1st -	ic finde	fand, 2.p. funde	funden
2nd -	- drîfe	drâf — drife	drîfen
3rd -	- beôde	beâd — bude	boden.

First Order.

First Conjugation.

224. As paradigms of the three classes of this conjugation we shall take lufian, *to love;* bærnan, *to burn,* (*urere*) and syllan, *to give, sell.*

		1st Class	2nd Class	3rd Class
		Indicative Mode.		
Pres.	Sing. 1.	lufige	bærne	sylle
	2.	lufast	bærnst	sylst
	3.	lufað	bærnð	sylð
Plur.	1. 2. 3.	lufiað & lufige	bærnað & bærne	syllað & sylle
Imp.	Sing. 1.	lufode	bærnde	sealde
	2.	lufodest	bærndest	sealdest
	3.	lufode	bærnde	sealde
Plur.	1. 2. 3.	lufodon (-edon)	bærndon	sealdon

Subjunctive Mode.

Pres.			
Sing. 1. 2. 3.	lufige	bærne	sylle
Plur. 1. 2. 3.	lufion (an)	bærnon (an)	syllon
Imp.			
Sing. 1. 2. 3.	lufode	bærnde	sealde
Plur. 1. 2. 3.	lufodon (edon)	bærndon	sealdon

Imperative Mode.

Sing. 2.	lufa	bærn	syle
Plur. 2.	lufiað & lufige	bærnað & bærnė	syllað & sylle

Infinitive Mode.

Pres.	lufian	bærnan	syllan
Gerund. (tō)	lufigenne	bærnenne	syllanne(enne)
Part. act.	lufigende	bærnende	syllende
Part. pass.	(ge-)lufod	bærned	seald.

225. The two terminations of the plural indicative and imperative are thus distinguished: the first form in -að is used when the pronoun, as subject, precedes or is omitted; but the other form in e when the pronoun immediately follows, as: bringað þā fixas, *bring, the fishes;* gāð hider and etað, *come hither and eat;* cweðe ge hæbbe ge sufol? *num quid obsonii habetis?*

First Class.

226. As lufige are also conjugated:

Pres. indic.	*Infin.*	*Imperf.*	*Part. pass.*	
þeowige	þeowian	þeowode	geþeowod	*serve,*
clypige	clypian	clypode	geclypod	*cry, call,*
hālgige	hālgian	hālgode	gehālgod	*consecrate, hallow,*
macige	macian	macode	gemacod	*make,*
eardige	eardian	eardode	geeardod	*dwell,*
laðige	laðian	laðode	gelaðod	*invite,*
fūlige	fūlian	fūlode	gefūlod	*rot,*

Pres. indic.	*Infin.*	*Imperf.*	*Part. pass.*	
fullige	fullian	fullode	gefullod	*baptize,*
wunige	wunian	wunode	gewunod	*dwell,*
getimbrige	getimbrian	-rode	-rod	*build,*
neôsige	neôsian	neôsode	geneôsod	*visit,*
bletsige	bletsian	bletsode	gebletsod	*bless.*

227. To the first class belong all those in *-ian;* these are, for the most part, derived from substantives or from adjectives, and are seldom original or primitive words; likewise all derivatives in -sian, as: rîcsian, *to govern;* gitsian, *to desire;* in -gian, as: syngian, *to sin;* myngian, *to admonish;* and in -sumian, as: gehŷrsumian, *to obey;* gesibsumian, *to reconcile.*

228. This class is very regular: the 1st person singular present ends always in ige, for ie pronounced ye, as: sceawige, *I look* (pron. scea-wi-ye): this g is inserted, according to a rule of orthography (13), whenever i is followed by e in distinct syllables, it is even found before a, either alone, or with e (for y consonant), as: sceawigan, sceawigean, which are however superfluous and incorrect ways of writing sceawian.

Second Class.

229. Like bærne are also inflected:

belǽwe	belǽwan	belǽwde	belǽwed	*betray,*
adrǽfe	adrǽfan	adrǽfde	adrǽfed	*expel,*
wrêge	wrêgan	wrêgde	gewrêged	*accuse,*
lǽre	lǽran	lǽrde	gelǽred	*instruct,*
todǽle	todǽlan	todǽlde	todǽled	*divide,*
dême	dêman	dêmde	gedêmed	*deem,*
wêne	wênan	wênde	wêned	*imagine, ween.*

230. To the 2nd class belong transitive verbs derived from intransitives of the 2nd or 3d conjugation, as: fyllan, *to fell,* from feallan, *to fall;* drencan or drencean, *to give to drink, drench,* from drincan, *to drink;* bǽtan, *to bridle,* from bîtan, *to bite;* weccan, *to*

awaken (active), from wæcan, *to wake* (neuter); also most of those derived from nouns or adjectives, not having i for their characteristic, and some others, (for those having i belong to the 1st class), as: rêþan, *to bind with cords*, from râp, *rope;* rihtan, *to correct*, from riht, *right;* gelŷfan, *to believe*, from geleâfa, *belief;* fyllan, *to fill*, from full, *full*; gebêtan, *to amend*, from bôt, *reparation.*

231. In this class it is necessary to observe whether the characteristic is a hard or a soft consonant; in the latter case it forms -de in the imperfect, and -ed in the part. pass., in the former, -te in the imp. and -t in the part. pass. The soft consonants are d, ð, f, w, g, also l, m, n, r, s; the hard are t, p, c, h, x, and s after another consonant, as:

alŷse	alŷsan	alŷsde	alŷsed	*redeem,*
amyrre	amyrran	amyrde	amyrred	*waste,*
mête	mêtan	mêtte	(ge)mêt	*meet,*
dyppe	dyppan	dypte	dypt	*dip.*

232. If the consonant be double, one is always rejected, when another consonant follows, as: spillan, spilst, spilð, spilde.

233. Where it would sound too harsh to add -st or -ð to the root of the word, an e is inserted in the present, as: nemnan, *to name*, nemnest, nemneð; but this epenthesis never takes place in the imperfect, as it would create confusion between the 1st and 2nd classes: of nemnan, for instance, the imp. is nemde and the part. pass. nemned. Those in -tan, -ðan, receive no additional ð, as: grêtan, *to greet, salute*, he grêt; cyðan, *to make known*, he cyð; but in the imp. grêtte, cyþde, and in the part. pass. gegrêt, cyðed. Those in -dan have -tst in the 2nd pers. pres.; in the 3d person usually -t only; yet we sometimes find also -dest, -deð, as: lêdan, *to lead*, þû lêtst, he lêt, or lêdest, lêdeð; sendan, *to send*, þû sentst, he sent, or sendest

sendeð (in imp. lǽdde, sende, in p. p. lǽded or lǽd and send): so also scrȳdan, *to clothe*, scrȳt, scrȳdde, scrȳd (scrȳdd), or scrȳded, pl. scrȳdde; fêdan, *to feed*, and the like.

234. Those in -tan and -dan with a consonant preceding, admit no additional t or d in the imperfect, as: plihtan, *to expose to danger*, plihte; settan, *to set*, sette; sendan, *to send*, sende, *sent*; andwyrdan, *to answer*, andwyrde, *answered*; ahreddan, *to liberate*, ahredde, *liberated*. Those with c or cc change it into h before t, as: neâlæcean, *to approach*, neâlæhte; reccan, *to narrate, explain, govern*, rehte.

235. Those in -san generally take t for ð in the 3d pers., as: ræsan, *to rush*, ræst, imp. ræsde, part. pass. ræsed; alȳsan, *to redeem*, alȳst, &c.

236. Some, both of this and of the following classes, with a double consonant as characteristic, in the imperative take only a single characteristic letter, but with the addition of e, as: settan, imperat. sete, *set*; so also lecgan, *to lay*, (lêde, gelêd), imp. lege. Most of these belong to the 3d class, as: secgan, *to say*, imperat. sege; or to the 2nd conjugation, as: licgan, *to lie*, imperat. lige; biddan, *to ask*, bide; hebban, *to lift, heave*, hefe.

237. Some follow both the 1st and 2nd classes, as: leofian and lybban (libban), *to live*; hogian and hycgan, *to think*; folgian and fyligan (or fyligean), *to follow*; but the forms according to the 2nd class are more usual in those persons which in the 1st class change a into i, as:

Indic. pres.	ic lybbe	*Subj.* pres.	lybbe
	þû leofast		lybbon
	he leofað	imp.	leofode
	we, ge, hî lybbað		leofodon (-edon)
imp.	leofode-st.	*Imperat.*	leofa
	leofodon (-edon)		lybbað.

Inf. lybban
Ger. lybbenne
Part. lybbende
(ge)leofod

Instead of leofast and the forms thereto belonging we also find lyfast, imp. lyfode, and in the part. pres. lifiende.

238. Still more irregular are the following:

ic gâ, he gǽð, we gâð, gangan,	gân,	eôde, eôdon	gân, gangen	*imper.* gâ, —	*go,* gang
ic dô, he dêð, we dôð	dôn,	dyde, dydon	gedôn	—	*do,*
(ic bûe, he býð)	bûan,	bûde, bûdon	gebûn,		*cultivate.*

239. Care must be taken not to confound those in -ean (i. e. yan) with those in -ian (i-an); i being a fixed, essential vowel, but e an unessential substitute for y consonant, which, in the variable orthography of the Anglo-Saxons, is inserted at random after c and g, as: weccan or weccean, *to awaken*; reccan, or reccean, *to narrate*, &c. None of those in -ean belong to the 1st class, but all those in -ian belong to it, as: wacian, *to watch, vigilare*; pluccian, *to pluck.* (227. 228.)

Third Class.

240. This class comprises especially the verbs contained in the following list.

Pres. Ind.	*Imper.*	*Inf.*	*Imperf.*	*Part. pass.*	
Ic telle	tele	tellan	tealde	geteald	*count, tell,*
stelle	(stele)	stellan	stealde	gesteald	*leap,*
cwelle	cwele	cwellan	cwealde	gecweald	*kill,*
gedwelle		gedwellan	gedwealde	gedweald	*mislead,*
þecce	þece	þeccan	þeahte	geþeaht	*cover, thatch,*
recce	rece	reccan	reahte	gereaht	*care about, reck,*
secge	sege	secgan	sæde	gesæd	*say,*
3. segð, or sagað,		*imperat.*	sege or saga		
lecge	lege	lecgan	lêde	gelêd	*lay,*
bycge	byge	bycgan	bôhte	gebôht	*buy,*
or bige, Joh. XIII, 29.					

Pres. Ind.	*Imper.*	*Inf.*	*Imperf.*	*Part. pass.*	
sêce	sêc	sêcan	sôhte	gesôht	*seek,*
rêce	rêc	rêcan	rôhte	gerôht	*care for, reck,*
wyrce	wyrc	wyrcan	worhte	geworht	*work,*
bringe	bring	bringan	brôhte	gebrôht	*bring,*
þence	þenc	þencan	þôhte	geþôht	*think,*

3. þincð, pl. þincað, þincan, þûhte, (geþûht) *seems.*

241. Its part. is always contracted, whether the characteristic letter requires the termination d or t, as: gedwellan, *to mislead,* gedweald; bycgan, *to buy,* bôht; secgan loses its g before d, and forms sæde, sædon in the imp. and sæd in the part. pass. although sægde, sægd, may likewise be found.

242. Habban, *to have*, is conjugated almost like lybban, but is more irregular; as it serves for an auxiliary, I shall give it entire.

Indicative.	*Subjunctive.*	*Infinitive.*
Pres. ic habbe (hæbbe)	Pres. habbe (hæbbe)	Pres. habban
þû hæfst (hafast)	pl. habbon (-an)	Ger. habbenne
he hæfð (hafað)	Imp. hæfde	Part. hæbbende
we, ge, hí habbað (hafiað)	hæfdon	part. pass. hæfd / hæfed
habbe we, &c.	*Imper.* hafa	
Imp. hæfde-st	habbað & habbe ge	
Pl. hæfdon		

Thus also nabban, *to have not:*

Indic.	*Subj.*	*Imperat.*
Pres. ic nabbe	Sing. næbbe	nafa
þû næfst	Plur. næbbon (-en)	nabbað & nabbe ge
he næfð	Imp. næfde	
we, ge, hí nabbað, - - - or nabbe, næbbe	pl. næfdon	

243. Willan, *to will,* and nyllan, *to will not,* are thus conjugated:

Indic.	*Subj.*
Pres. ic wille	Pres. wille
þú wilt	pl. willon (-en)
he wile	Imp. wolde
we, ge, hí willað / wille we, &c.	pl. woldon
Imp. wolde-st	*Infinit.*
pl. woldon.	willan
	part. willende.

Indic.	*Subj.*
Pres. ic nelle	nelle (nylle)
þú nelt	nyllan (nyllon)
he nele (nyle)	*Imperat.*
we, ge, hí nellað (nyllað) / nelle we, &c.	nelle þú
Imp. nolde-st	*Infinit.*
plur. noldon	nyllan.

244. Some irregular verbs not only change the vowel in the imperfect, but in the present likewise, which is monosyllabic, and greatly resembles the imp. of the 2nd and 3rd Conjugations. These verbs might be considered as a distinct class, but as the number of them, in any of the Gothic tongues, does not perhaps exceed ten or twelve, and as they mutually differ from each other, it seems most advisable to regard them as anomalous; they are the following:

Ic, he can, (2. cunne or canst), *pl.* cunnon, *Inf.* cunnan, cuðe, cuðon, *part. pass.* cuð, *know.*

An, (2. unne) *pl.* unnon, *Inf.* unnan, uðe, uðon, *give, bestow.* Also ic geam, we geunnon, geunnan, geuðe, *part. pass.* geunnen.

Gemon, (2. gemanst), *pl.* gemunon, gemunan, gemunde, gemundon, *remember.*

Sceal, (2. scealt), sculon, (sceolon), *pres. Subj.* scyle, *imp.* sceolde, sceoldon, *shall, should.*

Dear, (2. dearst), durron, *Subj.* durre, dorste, dorston, *dare.*

Þearf, (þearft, or þurfe), þurfon, *Subj.* þurfe, þorfte, þorfton, *need.* Also beþearf, beþurfon, &c.

Deâh, dugon, *Inf.* dugan, dohte, þû dohtest, dohton, *help, be good for.*

Mæg, (2. miht), magon, *Subj.* mæge (mage), mihte, mihton or meahte, meahton, *may, might.*

Âh, (2. âge), âgon, *Subj.* âge, âgan, âhte, âhton, *owe, own.* Also the negative nâh, he nâh, *pl.* nâgon & *Subj.* nâge, nâhte, nâhtest, nâhton, *I do not possess.*

Wât, (2. wâst), witon, wite, witan, wiste, wiston, *supine* witod, *know.* Likewise the negative nât, (2. nâst), nyton, nyte, nytan, nyste, nystest or nestest, nyston.

Môt, (2. môst), môton, môte, môste, môston, *must.*

245. The termination of the pres. plur. -on is usually changed to e, when the pronoun follows immediately, as: nû mage we eôw secgan, *now we may say to you;* wite ge? *know (unterstand) ye?* nyte we nû, *now we do not know.*

246. The imperfect is inflected in the usual manner, as: cuðe, cuðest, pl. cuðon; and the imperf. subj. is always like the indicative, excepting in the 2nd pers. sing. which does not admit -st.

247. Most of these verbs are used as auxiliaries, and some are defective; at least I have not been able to find sceal and môt in the infinitive, which is else like the plur. of the present, only with a difference of termination, as: cunnan, unnan, magan, âgan, &c. Most of them seem also to want the part. pass.; can has cuð, gecuð; an or gean, geunnen; âh, âgen, and wât witen, but these are rather to be considered as adjectives.

248. From witan we find also, in the imperfect, wisse (O. N. vissi); the infinitive is witan, tô witanne; witende. The imperative wite is in use, pl. witað, (wite ge). We also find nytende (or nitende), *not knowing.*

Second Order.

General Remarks.

249. The Second Order changes the vowel of the 2nd and 3rd pers. sing. pres., as in German, and shortens the terminations into -st and -ð, but never in the 1st; we must therefore seek the primitive form in the 1st person, as:

	tere	tyrst	tyrð	(*tear*)
Lat.	*tero*	*teris*	*terit.*	

In these persons, long a is changed into æ; short a into e (or y); e as well as short ea and u into y (or i tenue); ú or eô into ý (or hard í); ô into ê. The terminations est, eð, are also to be found without a change of vowel, as: ic stande, þú stenst, or standest, he stent, or standeð, which is probably a remnant of the various primitive dialects.

250. With respect to the characteristic letters, d, ð, t, s, the same rules are valid here, which are given for the 2nd Class of the 1st Order (233. 235), as: ic ete, þú ytst, he yt; ic ríde, he rít, rídeð; ic cweðe, þú cwyst, he cwyð; ic ceôse, þú cýst, he cýst.

251. In the imperfect, the 2nd person singular ends in e, and the chief syllable has the same vowel as the plural, and imp. subj., as: ic fand, þú funde, ic æt, þú æte, &c. Sometimes -st is added, as: fundest, but that is rare and incorrect.

252. The imperative ends, as in the 1st Conj. 2nd & 3d Classes, in the characteristic, or last consonant, except, when this is double; for, in that case, the imperative terminates in the single consonant, followed by e, as: gyfan, *to give,* imper. gyf; but sittan, *to sit,* imper. site; hebban, *to lift, raise,* imper. hefe: but there seems to be no change of vowel here, as in German,

although it takes place in the present, as: cum, *come*, he cymð; cweð, *say*, he cwyð; slâp, *sleep*, he slæpð: yet we find slýh, *strike*, from sleân; and sýh, *see*, from seôn.

253. Monosyllables terminating in a vowel take an h after it, and those in g generally change the g into h, when it concludes the word, as is usual in similar cases, throughout the language, as: þweân (I. þvâ), *to wash*, imper. þweâh, imperf. þwôh; leân, *to reproach*, subj. pres. leâh, imperf. lôh, pl. lôgon; stîgan, *to mount*, imperf. stâh; cf. dugan, *to be good for*, pres. deâh, &c.

Second Conjugation.

254. As paradigms of the three classes contained in this conjugation, we shall take etan, *to eat*; lætan, *to let*; faran, *to go*.

			1st Class.	2nd Class.	3rd Class.
			Indicative Mode.		
Pres.	Sing.	1.	ete	læte	fare
		2.	ytst	lætst	færst
		3.	yt	læt	færð
Plur.	1. 2.	3.	etað, & ete	lætað, & læte	farað, & fare
Imp.	Sing.	1.	æ̂t	let	fôr
		2.	æ̂te	lete	fôre
		3.	æ̂t	let	fôr
Plur.	1. 2.	3.	æ̂ton	leton	fôron
			Subjunctive Mode.		
Pres.	Sing.		ete	læte	fare
	Plur.		eton	læton	faron
Imp.	Sing.		æ̂te	lete	fôre
	Plur.		æ̂ton	leton	fôron
			Imperative Mode.		
Pres.	Sing.		et	læt	fár
	Plur.		etað, & ete	lætað, & læte	farað & fare

	1st Class.	2nd Class.	3rd Class.
	Infinitive Mode.		
Pres.	etan	lætan	faran
Gerund.	etanne	lætanne	faranne
Part. act.	etende	lætende	farende
Part. pass.	eten	læten	fàren.

First Class.

255. The 1st Class contains those words that have for their vowel a long e or i (not ē or ī) before a single characteristic, as:

1st *p. pres.*	3rd *pers.*	*Imp. sing.*	*pl.*	*Part. pass.*	
sprece	spricð	spræc	-on	gèsprecen	*speak,*
wrece	wricð	wræc	-on	wrecen	*revenge,*
trede	(trit)	træd	-on	treden	*tread,*
frete	frit	fræt	-on	freten	*devour,*
mete	(mit)	mæt	-on	meten	*measure,*
genese	(genist)	genæs	-on	genesen	*recover, sanari,*
lese	(list)	læs	-on	lesen	*gather, lease,*
bidde	bitt	bæd	-on	beden	*bid, pray,*
sitte	sitt	sæt	-on	seten	*sit,*
licge	lið	læg	-on	legen	*lie,*
ongite	ongit	ongeat	-on	ongiten	*understand,*
gife	gifð	geaf	-on	gifen	*give,*
swefe	swefð	swæf	-on	(swefen)	*sleep,*
bere	byrð	bær	-on	boren	*bear,*
tere	tyrð	tær	-on	toren	*tear,*
scere	scyrð	scear / scær	-on / -on	scoren	*shear,*
acwele	acwilð	acwæl	-on	acwolen	*perish,*
forhele	forhilð	forhæl	-on	forholen	*conceal,*
stele	stylð	stæl	-on	stolen	*steal,*
nime	nimð	nam	-on	numen	*take.*

256. Those with a double characteristic reject one of them, and replace it with e in the imperative, as: bidde, bide; sitte, site; licge, lige.

257. The following are irregular, viz.

geseôn, *to see,* ic geseó, he gesŷhð, geseâh, *pl.* gesawon, gesewen or gesegen, *pl.* gesene, *Imper.* geseôh or gesŷh.

gefeôn, *to rejoice,* ic gefeó, gefeâh, gefagen or gefægen.

258. One word of this class changes ð (þ) into d, in several forms, but, in other respects, is conjugated regularly like etan, tredan, &c., namely cweðan *to say,* as:

Ind. pres. ic cweðe, þú cwyst, he cwyð, *imp.* ic cwǽd, þú cwǽde, he cwǽd, *plur.* cwǽdon. *Subj. pres.* cweðe. *imp.* cwǽde. *Imper.* cweð, cweþað, or cweðe ge, *p. p.* gecweden.

259. To this class belong also the auxiliaries wesan and beôn *to be*:

Ind. pres. 1.	eom	*Subj. pres.* Sing.	sŷ (seó, síg)
2.	eart	Plur.	sŷn
3.	is (ys)	*imp.* Sing.	wǽre
Plur. 1. 2. 3.	synd (syndon)	Plur.	wǽron
imp. Sing. 1.	wæs	*Imper. pres.* Sing. 2.	wes
2.	wære	Plur. 2.	wesað, wese
3.	wæs	*Infinitive pres.*	wësan-ne
Plur. 1. 2. 3.	wæron	*part. act.*	wesende
		part. pass.	(gewesen)
Ind. Sing. 1.	beó	*Subjunctive* Sing.	beô
2.	bŷst	Plur.	beôn
3.	bŷð	*Imper.* Sing.	beó
Plur. 1. 2. 3.	beôð & beô	Plur.	beôð (beó)
		Infinitive	beôn-ne
		part. act.	beônde.

Of the latter verb only the present tense occurs, which is often used as the future to eom; but, as it is evidently another verb, I have preferred giving it separately.

In several of these forms, particularly in the imperfect, the negative is contracted with the verb, as:

1. *P. pres.* neom (*also* ne eom)
3. *P. pres.* nis or nys
imp. ic næs — *Subj. imp.* nære
þú nære — pl. næron
he næs
pl. næron.

Second Class.

260. This Class contains a few words having short e, also a few having eo, evidently short, in the imperfect. There are some others receiving eo, but doubtful, having a single consonant for characteristic, so that they might be referred to the 3rd class, and written with eó accented: I suppose, however, that even this eo is short.

ondrǽde	ondrǽt	ondred	-on	ondrǽden	*dread,*
hâte [1])	hǽt	het-on, Or. 2, 3.		hâten	*command,*
slâpe	slǽpð	slep	-on	slâpen	*sleep,*
hô	hêhð	heng	-on	hangen	*hang,*
onfô	onfêhð	onfeng	-on	onfangen	*receive,*
healde	hylt (or healt)	heold	-on	healden	*hold,*
fealde	(fylt)	feold	-on	gefealden	*fold,*
wealde	wylt (wealdeð)	weold	-on	gewealden	*govern,*
fealle	fylð (fealð)	feoll	-on	gefeallen	*fall,*
wealle	wylð (wealleð)	weoll	-on	geweallen	*boil,*
weaxe	(2. wyxt) wyxð	weox	-on	weaxen	*grow,*
sceâde	- - -	sceod	-on	gesceâden	*divide,*
gesceâte	gescýtt	gesceot	-on	(gesceâten)	*fall to,*
beâte	beâteð	beot	-on	beâten	*beat,*
blôte	blêt	bleot	-on	blôten	*sacrifice,*
hleâpe	hlýpð	hleop	-on	gehleâpen	*leap,*
swâpe	swǽpð (swâpeð)	sweop	-on	(swâpen)	*sweep,*
wêpe	wépð	weop	-on	(wêpen)	*weep,*
blâwe	blǽwð	bleow	-on	blâwen	*blow,*

[1]) hâte, *am called,* has hâtte, -on in imp.

cnâwe	cnæ̂wð	cneow	-on	cnâwen	*know,*
crâwe	cræ̂wð	creow	-on	crâwen	*crow,*
sâwe	sæ̂wð	seow	-on	sâwen	*sow,*
heâwe	heâweð	heow	-on	heâwen	*hęw,*
flôwe,	flêwð	fleow	-on	- - - -	*flow,*
spôwe,	- - - -	speow	-on	- - - -	*succeed,*
grôwe,	grêwð	greow	-on	grôwen	*grow,*
rôwe,	rêwð	reow	-on	rôwen	*row.*

261. To the 1st pers. of hô and onfô an h is sometimes added, though the forms hôh, fôh are more strictly 2nd pers. imperat. Fô occurs also without any prefix, and with other prefixes, as: misfô, *fail, miss.* The pres. pl. is: hôð, onfôð; the infinit. hôn, onfôn.

Third Class.

262. The 3d Class is tolerably regular, and not unlike the 1st and 2nd, as:

wace	wæcð	wôc	-on	wacen	*arise, waken,*
bace	bæcð	bôc	-on	bacen	*bake,*
wiðsace	wiðsæcð	wiðsôc	-on	wiðsacen	*deny,*
scace (or sceace)		scôc (sceôc)		(scacen)	*shake,*
drage	(drægð)	drôh	drôgon	dragen	*draw,*
gnage	(gnægð)	gnôh	gnôgon	gnagen	*gnaw,*
hlihhe	(hlihð)	hlôh	hlôgon	- - - -	*laugh,*
sleâ	slýhð	slôh	slôgon	slegen	*strike, slay,*
2nd *p. Imperat.*	slýh *or* sléh			geslagen	
þweâ	þwíhð	þwôh	þwôgon	þwegen,	*wash,*
2nd *p. Imperat.*	þweâh *or* þwéh			aþwogen,	
leâ	(lýhð)	lôh, lôgon,			*blame, tax,*
wade	(wæt)	wôd	-on	wæden	*wade, go,*
hlade	(hlæt)	hlôd	-on	hlæden	*load,*
grafe	(græfð)	grôf	-on	grafen	*dig,*
scafe	scæfð	scôf	-on	scafen	*shave,*
habbe	hefð	hôf	-on	hafen	*lift,*
steppe	stepð	stôp	-on	- - - -	*step,*

scyppe	- - - - -	scôp -on / sceôp- on	gesceapen	*create,*
wasce	- - - - -	wôsc -on	gewæscen	*wash,*
stande	stent	stôd -on	gestanden	*stand,*
gale	(gælð)	gôl -on	(galen)	*sing,*
spane	spænð	spôn -on / speôn -on	asponen	*allure,*
cume	cymð	com -on	cumen	*come.*

263. Hebban, like biddan, sittan, &c. adds an e in the imperat. mode, hefe, bide, site; like libban and others, it also changes its characteristic.

264. Care must be taken not to confound fâran with fêran, *to convey,* which is often used in the sense of *to go, shift (place).* Its inflection is complete and regular, according to 1st Conj. 2nd Class.

265. Swerian *to swear* is irregular:

Indicat.	*Subjunct.*	*Infinit.*
Pres. ic swerige	*Pres.* swerige	*Pres.* swerian
þu swerast	swerion	*Ger.* swerigenne
he swerað	*Imp.* swôre	*Part. act.* swerigende
we, &c. swériað / swerige	swôron	*Part. pass.* gesworen.
	Impérat.	
Imp. swôr-e (swerede)	swera, swere	
swôron	sweriað / swerige	

Third Conjugation.

266. As paradigms of the three classes of this conjugation may serve byrnan, *to burn, ardere*; wrîtan, *to write;* sceôtan; *to shoot,* which are thus inflected:

	1st Class.	2nd Class.	3rd Class.
	Indicative Mode.		
Pres. Sing. 1.	byrne	wrîte	sceôte
2.	byrnst	wrîtst	scŷst
3.	byrnð	wrît	scŷt
Plur. 1. 2. 3.	byrnað & byrne	wrîtað & wrîte	sceôtað & sceôte
Imp. Sing. 1.	barn	wrât	sceât
2.	burne	write	scüte
3.	barn	wrât	sceât
Plur. 1. 2. 3.	burnon	writon	scuton
	Subjunctive Mode.		
Pres. Sing.	byrne	wrîte	sceôte
	byrnon	wrîton	sceôton
	burne	write	scute
	burnon	writon	scuton
	Imperative Mode.		
Pres. Sing.	byrn	wrît	(sceôt)
Plur.	byrnað & byrne	wrîtað & wrîte	sceôtað & sceôte
	Infinitive Mode.		
Pres.	byrnan	wrîtan	sceôtan
Gerund.	byrnanne	wrîtanne	sceôtanne
Part. act.	byrnende	wrîtende	sceôtende
Part. pass.	burnen	writen	scoten.

First Class.

267. The 1st Class comprises those words which have a short i (y) before the characteristics rn, nn, ng, nc, nd, mb, mp, a short a (o) in the imperfect, and u in the part. pass.: also those which have a short e or eo before the characteristics ll, lg, lt, rp, rf, rg, and the like; in the imp. ea, (æ) short, and in the part. pass. o, as:

yrne	yrnð	arn	urnon	urnen	*run,*
blinne	blinð	blan blonn,	blunnon	blunnen	*cease,*

onginne	onginð	ongan	ongunnon	ongunnen	*begin,*
spinne	spinð	span	spunnon	spunnen	*spin,*
winne	winð	wan	wunnon	wunnen	*war,*
frine	frinð	fran	frunon	gefrunen	*ask,*
fregne	- - -	frægn (fræng)	frugnon	gefrugnen	*ask,*
singe	singð	sang	sungon	sungen	*sing,*
swinge	swingð	swang	swungon	swungen	*scourge, beat,*
springe	springð	sprang	sprungon	sprungen	*spring,*
ofstinge	-stingð	-stang	-stungon	-stungen	*pierce, stab,*
wringe	wringð	wrang	wrungon	wrungen	*wring,*
þringe	þringð	þrang	þrungon	geþrungen	*throng,*
drince	drincð	dranc	druncon	druncen	*drink,*
besince	besincð	-sanc	-suncon	besuncen	*sink,*
forscrince	-scrincð	-scranc	-scruncon	-scruncen	*shrink, wither,*
stince	stincð	stanc	stuncon	stuncen	*stink,*
swince	swincð	swanc	swuncon	swuncen	*toil,*
binde	bint	band	bundon	bunden	*bind,*
finde	fint	fand	fundon	funden	*find,*
grinde	grint	grand	grundon	grunden	*grind,*
swinde	(swint)	swand	swundon	swunden	*waste away,*
winde	wint	wand	wundon	wunden	*wind, roll,*
swimme	swimð	swamm	swummon	- - - -	*swim,*
climbe	- - -	clomm,		clumben	*climb,*
(gelimpe)	gelimpð	gelamp	-lumpon	-lumpen	*happen,*
swelle	(swilð)	sweoll	swullon	swollen	*swell,*
belge	bylgð	bealh	bulgon	bolgen	*am wroth,*
swelge	swylgð	swealh	swulgon	swolgen	*swallow,*
melte	(mylt)	mealt	multon	molten	*melt,*
swelte	swylt	swealt	swulton	swolten	*die,*
gelde	gylt	geald	guldon	golden	*pay,*
helpe	hylpð	healp	hulpon	holpen	*help,*
gelpe	gylpð	gealp	gulpon	golpen	*boast,*
delfe	dylfð	dealf	dulfon	dolfen	*delve,*
murne	myrnð	mearn	murnon	mornen	*mourn,*
spurne	spyrnð	spearn	spurnon	spornen	*spurn,*
gesweorce	geswyrcð	-swearc	-swurcon	-sworcen	*deficio,*

beorge	byrgð	bearh	burgon	borgen	*defend,*
weorpe	wyrpð	wearp	wurpon	worpen	*throw,*
ceorfe	(cyrfð)	cearf	curfon	acorfen	*cut,*
gedeorfe	gedyrfð	(gedearf)	gedurfon	gedorfen	*suffer,*
steorfe	styrfð	stærf	sturfon	storfen	*die,*
hweorfe	hwyrfð	hwearf	hwurfon	hworfen	*return,*
berste	byrst	bærst	burston	borsten	*burst,*
þersce	þyrscð	þærsc	þurscon	þorscen	*thresh,*
brede	þrit	bræd	brudon	broden	*braid,*
bregde	- - -	brægd	brugdon	brogden	
feohte	fyht	feaht	fuhton	fohten	*fight.*

268. The imperfects in æ for ea are perhaps mere variations of later times, when the pronunciation became vitiated. We also find ongon, bond, song, gelomp, &c., for ongan, band, &c.

269. The last examples on the list exhibit a great variety of form in the infinitive, and 1st person present: it appears, however, that the vowel e prevails when rs follows, but eo when r with a mute comes after: we also find wurpan for weorpan, &c.

270. We may also, in this place, notice the word weorðan, *to become,* which is used as an auxiliary, and, like some other verbs, changes ð (þ) into d, in certain forms: it is thus conjugated:

pres. Sing. ic weorðe
þú wyrst
he wyrð
Plur. we, &c. weorþað
weorðe we &c.

mp. Sing. 1. wearð
2. wurde
3. wearð
Plur. wurdon

Subj. pres. weorðe
weorðon
imp. wurde
wurdon

Imper. Sing. weorð
Plur. weorþað, weorðe

Infinit. pres. weorðan
Gerund. weorðanne
Part. act. (weorðende)
Part. pass. (ge)worden.

Second Class.

271. The 2nd Class includes all verbs with a hard i (î), corresponding to the German ei, and the Dutch ij, as: rîdan, Germ. reiten, Dut. rijden, *to ride*. It is very regular, and its only change seems to be that of the vowel in the 1st and 3d persons of the imp. sing. into â, though in reality it undergoes another change of importance, by the î losing its accent in the imp., and taking the sound of i tenue, as in *bit*, *till*, which is evident, as well from several places where we find these words written with their proper accent, as from analogy with the other Gothic tongues [1]).

272. The following may serve as examples:

dwîne	dwînð	dwân	dwinon	dwinen	*pine, fade,*
hrîne	hrînð	hrân	hrinon	hrinen	*touch,*
scîne	scînð	sceân (scân)	scinon	scinen	*shine,*
arîse	arîst	arâs	arison	arisen	*arise,*
blîce	blîcð	blâc	blicon	blicen	*shine,* poet.
beswîce	beswîcð	beswâc	beswicon	beswicen	*deceive,*
hnîge	(hnîhð)	hnâh	hnigon	hnigen	*sink, bow,*
mîge	mîhð	mâh	migon	migen	*mingo,*

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[1])

	Indic.		*Subj.*	*Imp.*	*Infinit.*	*Part pr.*
	ic rîde	he rît	ic rîde	rîd	rîdan	rîdende
O. Nor.	rîð	rîðr	rîði	rîð	rîða	riðandi
Germ.	reite	reitet	reite	reit	reiten	reitend;

in the imperfect. on the contrary:

	râd	pl. ridon	ride	—	—	riden
O. Nor.	reið	riðum	riði	—	—	riðinn
Germ.	(ritt)	ritten	ritte	—	—	geritten.

Even in the modern English, many remains still exist of this change, as *rise*, *risen*: I have therefore made no scruple of employing here the highly useful accentuation of the O. Norse.

sîge	síhð	sâh	sigon	sigen	*fall, sink,*
stîge	stíhð	stâh	stigon	stigen	*ascend,*
wrîge	wríhð	wrâh	wrigon	wrigen	*cover,*
bîte	bít	bât	biton	biten	*bite,*
flîte	flít	flât	fliton	fliten	*contend,*
slîte	slít	slât	sliton	sliten	*tear, slit,*
smîte	smít	smât	smiton	smiten	*smite,*
gewîte	gewít	gewât	gewiton	gewiten	*depart,*
wlîte	wlít	wlât	wliton	wliten	*look,*
bîde	bídeð	bâd	bidon	biden	*stay, bide,*
glîde	glîdeð (glít)	glâd	glidon	gliden	*glide,*
gnîde	gnít	gnâd	gnidon	gniden	*rub,*
aslîde	aslídeð	aslâd	aslidon	asliden	*slide,*
grîpe	grípð	grâp	gripon	gripen	*seize,*
toslîpe	toslípð	toslâp	toslipon	toslipen	*be dissolved,*
belîfe	belífð	belâf	belifon	belifen	*remain,*
slîfe	slífð	slâf	slifon	slifen	*split,*
spîwe	(spíwð)	spâw	spiwon	(spiwen)	*vomit.*

273. So also: wrîðan, *to bind, wreathe;* lîðan, *to sail*; snîðan, *to cut*, but which change ð into d in the before given cases. (258.)

274. As the use of accents was far from universal, the i tenue is, according to another orthography, often indicated by y, as: arîsan, arîst, arâs, aryson, arysen, &c. (28.)

Third Class.

275. The 3d Class is also very regular, and bears a near resemblance to the preceding, as:

brûce	(brýcð)	breâc	brucon	brocen	*use,*
belûce	belýcð	beleâc	belucon	belocen	*shut up,*
sûce	sýcð	seâc	sucon	socen	*suck,*
reôce	rýcð	reâc	rucon	rocen	*reek,*
smeôce	smýcð	smeâc	smucon	smocen	*smoke,*
gebûge	gebýhð	gebeâh	gebugon	gebogen	*bow,*

dreôge	drŷhð	dreâh	drugon	drogen	*do, suffer,*
leôge	lŷhð	leâh	lugon	logen	*lie,*
fleôge	flŷhð	fleâh	flugon	flogen	*fly, flee,*
fleô *pl.* fleóð, *Inf.* fleôn					
teôge	tŷhð	teâh	tugon	togen	*draw,*
teô, *pl.* teôð, *Inf.* teôn					
wreô	wrŷhð	wreâh	wrugon	wrogen	*cover,*
geþeô	geþŷhð	geþeâh	geþugon	geþogen	*thrive,*
lúte	lŷt	leât	luton	loten	*bow, lout,*
geôte	gŷt	geât	guton	goten	*pour,*
fleôte	flŷt	fleât	fluton	floten	*float,*
hleôte	hlŷt	hleât	hluton	hloten	*obtain, sortior,*
neôte	nŷt	neât	nuton	noten	*enjoy,*
þeôte	þŷt	þeât	þuton	þotèn	*howl,*
toslúpe	toslŷpð	(tosleâp)	toslupon	toslopen	*dissolve,*
creôpe	crŷpð	creâp	crupon	cropen	*creep,*
clúfe	clŷfð	cleâf	clufon	clofen	*cleave,*
gedúfe	gedŷfð	gedeâf	gedufon	gedofen	*dive,*
scúfe	scŷfð	sceâf	scufon	scofen	*shove,*
ceówe	cŷwð	ceâw	cuwon	gecowen	*chew,*
hreówe	hrŷwð	hreâw	hruwon	hrowen	*rue.*

276. Seóðan, *to boil, seethe,* changes its ð to d in the same cases, as above given, (258) but those with s for characteristic change the s into r in those cases, as:

ceósan	cŷst	1. 3. ceâs	2. cure	Pl. curon	gecoren, *to choose,*
forleósan	-lŷst	leâs	-lure	-luron	forloren, *to lose,*
hreósan	hrŷst	hreâs	hrure	hruron	gehroren, *to fall, rush.*

Of Auxiliary, and other kinds of, Verbs.

277. The future in A. S. is the same as the present, without any auxiliary, as: hî dôð eów of gesomnungum; ac seó tîd cymð þæt ælc þe eów ofslŷhð wênþ þæt he þenige Gode, *they shall put you out of the synagogues, but the time shall come*

that whosoever slayeth you shall think that he doeth God a service. So also, in the subjunctive mode, as: Ic trûwige þeâh þæt sum wurðe abryrd þurh God, þæt hine lyste gehŷran þâ hálgan lâre, *I trust, however, that some one may be instigated through God, that he desire to hear the holy doctrine.* The words, ic wille, sceal, &c. rather convey an idea of *will, obligation,* or *command,* than of *time,* although they sometimes, by periphrasis, assist in expressing *futurity.*

278. The perfect is formed with hæbbe and the pluperfect with hæfde, as: ic hæbbe, hæfde gesæd, *I have, had said*; þâ hîg hæfdon hyra lofsang gesungenne, *when they had sung their song of praise (hymn).* But this tense is also often expressed by the simple imperfect, as: and þæt hî didon þurh ðæs deófles lâre, þe hwîlum ær Adam forlærde, *and that they did through the Devil's suggestion, who a while before (had) misled Adam*; and þâ ðâ he fæste ġeówertige daga, *and when he (had) fasted forty days.*

279. The passive, on the contrary, is expressed in all tenses by the help of auxiliaries, viz. in the present, with eom or weorðe; in the perfect, with eom — worden; in the future, with beô, or sceal beôn; in the imperfect, with wæs, wearð; and in the pluperfect with wæs worden; nearly as in German.

280. Here should also be noticed several other circumlocutions with the auxiliaries: for instance, eom with the gerund expresses *duty* or *obligation*, as: he is tô lufiġenne, *he is to love*, i. e. *to be,* or *ought to be, loved.* With the active participle, eom denotes a precise point of time, as in English, as: nû þû þus glædlice tô ûs sprecende eart, *now thou art thus gladly speaking to us*; he mid him sprecende wæs, *he was speaking with him*; heó mid þâm healfan

dǽle beforan þám cyninge farende wæs, swylce heó fleónde wǽre, *she (Thamyris) went with the half part (of the army) before the king, as if she were fleeing (from him)*; ic gâ rǽdan *I am going to read*, Fr. *je vais lire.*

281. This language, having no passive form, cannot have any deponent verbs; but it has several impersonals, as: dagian, *to dawn;* rinan, *to rain*, and the like, which have no other peculiarity than that of occurring only in the 3nd pers., as: hit rinð, &c. Some of these however become, in a certain degree, personal, by admitting a subject in an oblique case, for instance, in acc. ne hyngrað þone þe tó me cymð, and ne þyrst þone nǽfre þe on me gelýfð, *he shall not hunger who cometh to me, and he shall never thirst who believeth in me*; or in dat. me þincð *(methinks)*, þe þincð, him þincð, &c.; him gedafenode, *it became him*; him gebyrað, *it is his duty.*

282. Others admit all the persons, but denote an action which is confined to its agent; these are called neuters, or intransitives, as: slîdan, *to slide*; swimman, *to swim.* Some of these require that a pronoun of the same person as the subject be repeated in an oblique case, as: ic me reste, *I rest myself*; he hine reste, *he rested himself*, and the like. These do not differ in inflection from the others.

Of Particles.

283. The parts of speech comprised under this general denomination; namely, the Adverb, Preposition, Conjunction, and Interjection, are, in this, as in the other Gothic tongues, not susceptible of any particular inflection which can entitle them to a place in the Etymology. Many of the adverbs indeed admit the degrees of com-

parison, which are generally denoted by the terminations -e, -or, -ost, as: hrædlice *rapidly*, *hastily*, hrædlicor, hrædlicost. Sometimes the comparative is formed by merely rejecting the re from the comparative of the adjective, and the superlative in -st (-est) only, as: lange, *comp.* leng, *sup.* lengst *(see Rules for the comparison of adjectives* 159—161). Care must be taken not to confound this comparative of the adverb with that of the adjective, in the neuter gender: the latter ending always in -re, as, in the words already cited, hrædlicre, lengre. All other changes which these words may undergo, transform them into totally different expressions, and are therefore not to be considered as inflections, but as derivations or compositions, as: ût, ûte, ûtan, b-ûtan, ymb-ûtan, &c. These must therefore be sought for in the Dictionaries, but their formation will be treated of in the next part.

284. The Rules for the government of Prepositions belong to the Syntax, and shall there be briefly explained.

THIRD PART.

Of the Formation of Words.

285. This Branch of Grammar is of the highest moment, in ascertaining the gender, inflection, derivation, and primitive signification of words; an accurate knowledge of which is, in the dead languages, as indispensable to understanding and translating them correctly, as it is, in the living ones, to writing them with elegance and precision, and to the enrichment of them.

286. Words are formed either by *Derivation*, or by *Composition*. In the first case, a word receives a new, or a modified, signification, by a change of vowel, or by the addition of one or more syllables, which, in themselves, are void of signification. In the second case, two or more independent words are joined together, in order to form a new one.

Derivation.

287. The object of Derivation is either to alter, or modify, the signification of a word, by adding to it the idea of *negation, opposition, deterioration*, or the like; or, by changing its part of speech and inflection, to transform a substantive into an adjective, a pronoun into an adverb, &c. The first is accomplished by certain universal syllables, which are *prefixed* indiscriminately to all those parts of speech, to which the ideas of opposition, negation, &c. are to be added, as: unsidu, *depravity;* unsȳfer, *impure;* unsælan, *to loosen;* unrihte, *unjustly*. The second, on the contrary, requires an appropriate *termination* for each part of speech, to which a word is to be transferred, adapted to its inflection, and other properties, as: heâh, *high*; heâlĭce, *highly;* heân, *to raise, exalt;* heâhnes, *highness:* the first must therefore be considered with respect to their signification; the last according to the parts of speech to which a word is transferred, by their influence.

Prefixes.

Some syllables impart the idea of *negation; deterioration, opposition*, &c. to the words to which they are prefixed; the chief are:

288. Un-, on- (Engl. & Germ. *un-*), as: uncyst, *vice;* unsib, *enmity*; unclæne, *unclean*; unscyldig, *guilt-*

less; ungehŷrsum, *disobedient*; onrihtwîs, *unrighteous;* unaberendlîc, *unbearable*; unbôht, *unbought*; ungeboren, *unborn*; unt̄ŷnan or ontŷnan, *to open*; unclænsian, *to pollute*; onwreôn, *to uncover, reveal.*

289. n- (from ne, *not*, Lat. *n-*) is used chiefly with pronouns and adverbs, as, nân, *none* (from ân, *one*, like Lat. n-ullus, &c.), næfre, *never.* If the primitive word begin with h or w, it is left out, as, nabban, *to have not*; if it begin with wi, it is changed into y, as, nyllan, *to will not (nolle).*

290. or- (O.N. *er-, ör-*), as, ormôd *desperate*; orsorg, *secure,* orsorgnes, *security, carelesness;* ortrûwian, *to despair.* It answers to Gr. a privativum.

291. a-, æ- (answer often to the Germ. *er-* and sometimes to the Engl. *un* and *without*), as, awendan, *to avert, pervert*; atŷnan, *to open,* (i. e. *to un-close*); ægyld, *without compensation*; amânsumian, *to excommunicate*; aweallan, *to spring forth*; ahafen, *exalted, erect* (G. erhaben); awacan, *to awaken* (G. erwecken).

292. oð- (Germ. *ent-*), as: oðyrnan (G. entlaufen); oðdôn, *put out, effodere*; oðsacan, *to deny*; oðwendan, *to deprive of, avert* (G. entwenden); oðfleôn, *to flee, escape.* It generally denotes privation or negation.

293. mis- (Engl. *mis-*, Germ. *miss-, misse-*), as, misdæd, G. missethat, *misdeed*; mislîc, *various*; mislædan, *to mislead*; mislîcian, *to mislike*; misfôn, *to miss, fail,* &c. It seems also to be the root of missian, *to miss.*

294. wan- or won- (O.N., Sw., Dan. *van-*): wanhâl, *unhealthy, infirm*; wanscrŷdd, *ill-clad,* &c. This particle is, without doubt, derived from the adjective wana, *wanting, lacking,* e. g. ân þing þe is wana, *one thing is wanting to thee.*

295. and- (G. *ant-*, Gr. *αντι-*), as, andwlit, *face* (Germ. antlitz); andswaru, *answer*; andweard, *present*; andsacan, *to deny.*

296. wiðer- (Germ. *wider*, A.S. wið, *against*): wiðersaca, *adversary, apostate* (Germ. widersacher); wiðerwinna, *adversary*; wiðermôdnes, *asperity, adversity*; wiðerweard, *adverse, hostile*; wiðersacu, *contention*; wiðersacan, *to contradict, oppose.* This particle is the root of wiðerian, *to oppose.*

297. to- is, without doubt, the Engl. *to*, but, as a prefix, it often involves the idea of destruction, and dispersion (Lat. *dis-*, G. *zer-*), as, toweorpan, *to overthrow*; towendan, *to subvert*; towrîðan, *to distort, writhe*; todrǽfan, *to dissipate, disperse.* In these cases to should be written without the accent.

298. for- is, in like manner, the Engl. *for-*, but it also often adds the idea of deterioration to the words before which it is placed, in which case it seems to be a different word, like the Germ. *ver-*, (different from *vor-*), as: forbeôdan, *to forbid*; fordêman, *to condemn*; forcuð, *perverse, corrupt*; fordôn, *to destroy, fordo.*

Other prefixes denote a determination of *time, place, degree,* &c.; these are principally:

299. ge-, (Germ. *ge-*, Goth. *ga-*) which sometimes forms a sort of collective, as: gebrôðru, *brothers* (G. gebrüder); gehûsan, *house-folk*; gemagas, *kinsmen*; gemacan, *mates* (old Engl. *makes*); gegylda, *a member of a corporation or guild*; gewita, *witness, accomplice*; geféra, *companion, attendant*; gescý, *shoes*; gegadrian, *to gather.* It sometimes gives an active signification, and then forms verbs out of substantives, as: geendian, *to end*; gescyldan, *to shield*; getimbrian, *to build.* It often seems void of signification, as, gesælð, *bliss*; gelîc, *like*; gesund, *sound, healthy.* In verbs, it seems sometimes to be a mere augment, and to be prefixed to all the imperfects (not, as in German, to the participles only). It often changes the signification from literal to figurative, as, healdan, *to hold*; ge-

healdan, *to observe, preserve*; biddan, *to bid, require*, gebiddan, *to pray.*

300. be- (Germ. *be-*) usually gives an active signification, as, behabban, *to surround*; begangan, *to perform, do*; behangen, *hung (with something)*; behreôwþian, *to repent.* Sometimes it seems to add nothing to the signification, as, belîfan, *to remain, survive*; begyrdan, *to gird.* It gives also a contrary and privative signification, as, bebycgan, *to sell*, from bycgan, *to buy*; beheâfdian, *to behead.* But many of the words having the above prefixes, especially a-, ge- and be-, never occur without them, such are belîfan, gelîc, arîsan.

301. ed-, *(again, re-)*, as, edniwian, *to renew*, edwîtan, *to reproach, twit*; edleân, *recompense*; edcenning, *regeneration.*

302. sin- (Goth. *sin, ever-*), as, sinþyrstende, *ever-thirsting*; singrêne, *ever-green*; sinniht, *eternal night.* (Hence the adv. simble, simle, *constantly, always*).

303. sam- (Lat. *semi, half*), as, samwîs, *half-wise*; samcucu, *half-dead (half-alive)*, (from cucu, cwic, *living, quick*); samlæred, *half-learned.*

304. sam- (D. Nor. *sam-*, from samod, *together*; Lat. *simul*), as, samwyrcan, *to co-operate*; samrâde, *unanimously*, &c. But this seems to be a Northernism, introduced at a late period, samod, without apocope, being generally used in composition; as, samodwyrcan, &c.

305. æl-, (from eall, *all*), as, ælmihtig, *almighty*; ælgylden, *all-golden*; ælgrêne, *allgreen.*

Pronouns and adverbs have besides some derivative syllables prefixed to them; the chief are,

306. hw- (interrogative): hwider, *whither?* hwylc, *who, which?* hwâ, *who?*

307. h- s- (determinate, especially with regard to the person speaking), hider, *hither*; her, *here*; swā, *so*; swilc, *such*.

308. þ- (determinate, with respect to another thing), as, þæt, *that*; þær, *there*; þider, *thither*; þanon, *thence*.

309. æg-, ge-, as, æghwær, gehwær, *everywhere*, æghwider, gehwider, *whithersoever*; æghwanon, *from every side, (undique)*; æghwilc, gehwylc *each, every*.

Terminations.

The Terminations are distinguished according to the respective parts of speech to which each word is referred through their influence.

Nominal Terminations.

The following denote persons:

Masculine are those terminating in

310. -a, as swīca, *traitor, impostor*; cuma, *guest*, Lat. *advena*; wyrhta, *workman, wright*; manslaga, *homicide, manslayer*; wiðerwinna, *adversary*; yrfenuma, *heir*; foregenga, *predecessor, foregoer*. It also forms derivatives signifying inanimate objects; as gemāna, *association, community*; gewuna, *custom, wont*.

311. -ere, as plegere, *player*; sǣdere, *sower*; wrītere, *writer*; reāfere, *robber, reaver*; fulluhtere, *baptist*.

312. -end, as dēmend, *judge, deemster*; wealdend, *ruler, governor*; weriend, *defender*; hǣlend, *saviour*; æfterfyligend (also æfterfolgere), *successor*.

313. -e, chiefly derivatives from verbs; as hyrde, *herdsman, keeper*, from hyrdan, *to guard, tend*. Also many denoting inanimate objects; as cyle, *cold*; blōdgyte,

bloodshed; sige, *victory;* cwyde, *saying, testament;* bryne, *burning;* bryce, *breach, rupture;* cyre, *choice;* wlite, *beauty, aspect.* Derivatives in e from adjectives are feminine; as rihtwise, *justice, righteousness.*

314. -el, -ol, as forrîdel, *precursor;* forerynel, *forerunner;* bydel, *herald, beadle;* also some inanimate objects; as gyrdel, *girdle;* stýpel, *tower, steeple;* sceamol, *bench, footstool;* sticel, *sting.*

315. -ing forms patronymics and answers to *son of;* as Brand wæs Bældæging, Bældæg Wôdening, Wôden Freoþoláfing, Freoþoláf Friþowulfing, Friðowulf Finning, Finn Godwulfing, Godwulf Geating. With such may perhaps be classed cyning, *king;* æðeling, *prince.*

316. -ling, forms diminutives; as lytling, *child, little one;* cnæpling, *little boy,* from cnapa, *boy.* It seems sometimes to imply contempt; as hæftling, *captive;* rǽpling, *id.* (i. e. one bound with a rope (rāp); nýdling, *slave;* feorðling, *farthing.*

317. -en forms a few masculines; as þeôden, *king,* from þeód, *people;* dryhten, *lord,* from dryht, *people, subjects.*

The following denote an action, condition, quality, or the like:

318. Short substantives formed from verbs, by casting off the termination, and which, in some cases, seem to be the root of such verbs, are, as in German, generally masculine: as wôp, *cry, whoop* (whence wēpan, *to weep*); gefeá, *joy* (whence gefeán, *to rejoice*); hreám, *cry* (whence hrýman, *to cry out*). — Some, however, show that they are derived from verbs, not *vicé versa;* as fyll, *fall,* from feallan, *to fall;* hlýp (hleāp), *leap,* from hlýpan (hleápan), *to run, leap.* It is remarkable that substantives thus formed, but having a particle prefixed, are generally neuter; as gewill, *will;* angin, *beginning;* andgit, *understanding.*

319. -m forms a number of nouns of the masculine gender; as fleâm, *flight*, (from fleôn, *to flee*); cwealm, *plague, death* (from cwellan, *to kill*); wæstm, *fruit* (from wæstmian, *to fructify*); wylm, *heat*, awylm, *source, origin* (from weallan, wyllan, *to bubble, spring forth*); botm, *bottom*.

320. -ls, usually masculines; as scyccels, *cloak;* wæfels, *coat;* sticcels, *prickle;* récels, *incense;* freôls, *festival, freedom.*

321. -hâd, as cildhâd, *childhood;* mædenhâd, *virginity, maidenhood;* preosthâd, *priesthood;* brôþorhâd, *brotherhood;* þeowhâd, *serfdom.*

322. -scipe (scype), as leôdscipe, *nation;* þegenscipe, *service, valour;* weorðscipe, *dignity, worship;* freóndscipe, *friendship;* ealdorscipe, *supremacy, eldership.*

323. -dôm, as wîsdôm, *wisdom;* cristendôm, *christianity;* þeowdôm, *servitude, thraldom;* cyningdôm, *kingship;* biscepdôm, *episcopal dignity;* abboddôm, *dignity of abbot;* freódôm, *freedom.*

324. -nað, -að, oð, as huntað, huntnað, *chase, hunting;* fiscað, *fishing,* Lat. *piscatio;* monað, *month;* innoð, *womb;* waroð, *sea-shore.*

325. -ot, et, -t, form many masculines from verbs; as gylt, *debt;* ârîst (ârýst), *resurrection;* âgift, *restitution;* manslyht, *homicide, manslaughter;* ymbhwyrft, *circumference;* geþóht, *cogitation, thought;* fulluht, *baptism;* freôt, *freedom;* þeowet (þeowot, þeowt), *bondage;* bærnet, *conflagration.*

Feminine are those terminating in

326. -waru, a collective denoting the inhabitants of a town; as burhwaru, *townsfolk;* ceasterwaru, *body of citizens.* It forms its plural in -ware (139).

327. -estre denotes female callings and professions; as wîtegestre, *prophetess* (from wîtega); lârestre, *instructress* (from lâreow); rædestre, *female reader* (from rædere); sangestre, *songstress* (from sangere).

At a later period, this termination appears to have been applied to males; as bæcestre, for bæcere, *baker, baxter*; and whence apparently the English *tapster, huckster, webster, maltster, deemster, sempster*, (of which also the feminine *sempstress*, from seâmere, seâmestre); *kempster (wool)comber* (from cæmban *to comb*); *gamester, brewster.*

328. -en forms many feminines, which sometimes undergo a change of vowel; as þinen, *maid servant*, Lat. *ancilla* (from þen); þeowen, *female slave* (from þeow); wylen (wyln) *id.* (from wealh, *serf*, strictly a *Gallo-Briton*); fyxen, *she fox, vixen* (from fox); wylf, *she wolf* (from wolf). Some, besides the change of vowel, take a final -e; as myre, *mare* (from mearh, *horse*).

The following signify an action, condition, quality, or the like:

329. -en, which forms many nouns: as segen, *tradition*; gȳmen, *heed, care*; byrgen, *sepulchre, barrow*; sylen, *gift*; byrþen, *burden.*

330. -ræden also forms many nouns; as hîwræden, *family, household*; gecwydræden, *contract, agreement*; mægræden, *kinship*; geferræden, *fellowship.*

331. -uð, -ð, as geoguð, *youth*; dugûð, *virtue, valour, nobility*; yrmð, *misery, poverty* (form earm, *poor, miserable*); sælð, *happiness*; gesihð, *sight, vision*; strengð, *strength*; frymð, *beginning*, though frymðas *first fruits*, masculine; myrð, *mirth*; treówð (trȳwð), *covenant, troth*, and many others.

332. -d, -t: words thus terminating are mostly feminine; as gebyrd, *birth*; miht, *power, might*; æht, *property, possession*; wroht, *accusation*; gecynd, *nature*; but which is also neuter.

333. -léâst, -lȳst, formed from adjectives in leâs; as gȳmelȳst, *heedlessness*; witleâst, *folly, witlessness*; wîtleâst, *impunity.*

334. -ing, -ung, denoting un action; as onbryrding, *instiga tion*; byrging, *tasting*, Lat. *gustatio*; gitsung, *covetousness*, *craving*; gewilnung, *desire*; swutelung, *manifestation*; clænsung, *purification*, *cleansing*; sceawung, *contemplation*, *view*; eorðbeofung, *earthquake*; gesamnung (gesomnung), *congregation*, *assembly*. This termination is chiefly used in forming substantives from verbs of the 1st Class in -ian; as hâlgung, *consecration*, *hallowing*, from hâlgian, *to hallow*.

335. -le, as swingele, *scourging*, Lat. *verberatio*; bindele, *bin- ding*; tyhtle, *accusation*.

336. -nes (-nïs, -nys), as mildheortnes, *mercy*; êcenys, *eternity*; besmitenes, *pollution*; totwæmednes, *separation*, *division*; alỳsednes, *redemption*; gesceadwïsnes, *reason*, *discretion*; gelïcnes, *likeness*.

337. -u (eo, o) forms names of qualities from adjectives; as hêtu, *heat*; mænigeo (mænigu), *the many*, *multitude*; lengeo, *length*. Also denu, *valley*, *dell*; lagu, *law*, andswaru, *answer*.

Neuter are those terminating in

338. -ern (from ærn, *house*, *room*); as dômern, *hall of judgment*, *sessionshouse*; cwartern, *prison*; heddern (hedern), *storchouse*.

339. -ed, as eôred, *band*, *legion*; hæmed, *concubinage*, Lat. *coitio*; êowed, *flock*, *herd*; reced (ræced), *house*, *mansion*, which also occurs as a masculine.

340. -lâc, as reâflâc, *rapine*, *plunder*; scinlâc, *apparition*, *phantom*; wïflâc, *wedlock*; feohtlâc, *battle*.

341. -tl, as setl, *seat*, *settle*; botl, *dwelling*; spatl, *saliva*, *spittle*.

342. -incle, forms a few diminutives, as scipincle, *small ship*; râpincle, *little rope*.

343. -en forms some diminutives; as cycen, *chicken* (from cocc, *cock*); also mæden (mægden), *maiden* (from

·mægð, *maid*); wêsten (wêsten), *desert*, *wilderness*, *waste*; also swefen, *dream*; midlen, *middle*, *midst*; fæsten, *fortress*, *fastness*.

Adjectival Terminations.

344. -e is a derivative termination for adjectives, as, gemêne, *common*, from gemâna; wyrðe, *worthy*, from wurð, *worth*; forðgenge, *forthcoming*, *increasing*; langlife, *long-living*.

345. -ig (Engl. -*y*, Germ. -ig) as, scyldig, *owing*, *guilty*; mihtig, *mighty*; welig, *rich*; eâdig, *happy*; æl-þeôdig, *foreign*; clûdig, *rocky*; ænig, *any* (from ân); dreôrig, *sad*, *dreary*.

346. -līc (Engl. *like*, *ly*, Germ. -lich), as, werlīc, *manly*; wīflīc, *womanly*; cildlīc, *infantine*; gâstlīc, *ghostly*, *spiritual*; forgifendlīc, *pardonable*.

347. -sum (Engl. -*som*, Germ. sam), as gesibsum, *peaceable*; gehŷrsum, *obedient*; langsum, *slow*; winsum, *sweet*, *lively*, *winsome*.

348. -isc (Engl. -*ish*, Germ. -isch), as, cildisc, *childish*; hæðenisc, *heathenish*. This termination serves also to form patrial adjectives, as, englisc, *English*; grecisc, *Greek*; romanisc, *Roman*; denisc, *Danish*; lundenisc, *Londonish*; wylisc, *Welsh*. Adjectives in -isc are also often used as nouns of the neuter gender, as, mennisc, *human*, of þisum mennisce, *of this people*, (157).

349. -ol denotes a mental quality, as, sôðsagol, *true*, *veracious*; deópþancol, *contemplative*; forgytol, *forgetful*; hætol, *hateful*; sprecol, *talkative*.

350. -en (Engl. & Germ. -*en*) denotes especially the material of which a thing is formed, as, stænen, *of stone* (stænene waterfatu, *stone waterpots*); treowen, *wooden*; fellen, *of skin*; fleaxen, *flaxen*; gylden, *golden*; sylfren, *of silver*; beren, *of bear's skin*; yteren, *of otter's skin*.

351. -ern (Engl. *-ern*), chiefly denotes the regions of the globe, as suðern, *southern*; norðern, *northern*.

352. -bære (Germ. & Dan. -bar), as, lustbære, *pleasant, delightful*; hlisbære, *famous, noted*; wæstmbære, *fruitful*.

353. -ed, -d (O. N. -at, -t, Germ. et, t), indicates that a person or thing is furnished or provided with that which is expressed by the root, and is usually considered as a participle, although no verb may exist to which it can be assigned; such words have therefore generally ge- prefixed to them, as, gehyrned, *horned*; gesceód, *shod*.

354. -iht (Germ. icht), as, hæriht, *hairy* (different from hæren, *made of hair*); stæniht, *stony*.

355. -cund (from cyn) denotes the nature or origin of a thing, as, heofoncund, *heavenly*; weoruldcund, *secular, worldly*; godcund, *divine*; deofolcund, *devilish*.

356. -weard (Engl. *-ward*, Germ. -wärtig, and, in adverbs, -wärts) expresses situation or direction, as, andweard, *present* (Germ. gegenwärtig); tóweard, *future*; hámweard, *homeward*; æfweard, *absent*; suðeweard, suðanweard, *southward*.

357. -tig (Germ. -zig) forms tens in numeration, as, fiftig, *fifty*; hundtwelftig, *hundred and twenty*.

358. -óðe, forms ordinal numbers, as, teóðe, *tenth*; fiftigóðe, *fiftieth*.

359. -feald (Engl. & Dan. *-fold*, Germ. -fald), as, seofonfeald, *sevenfold*, &c.

Adverbial Terminations.

360. In order to form adverbs, particularly from nouns substantive, it is usual in A. S., as in other tongues, to use certain cases, at first perhaps with a preposition expressed or understood, as, abl. hwilum, *awhile*;

sticcemælum, *gradually*, *piecemeal*; but the genitive is oftener used, as, sôþes, *verily*; þances, *gratis*; âgnes þances, *spontaneously*. The termination -es is also employed in the formation of adverbs, in many cases where the genitive is not so formed, as, nihtes, *by night*; nêdes, *of necessity*. The gen. plur. is also used thus, orceápunga, *without payment, gratis*; callunga, *entirely, omnino*; yrringa, *angrily*.

361. -e is the usual termination by which adverbs are formed from adjectives, as: georne, *diligently, willingly*; rihte, *rightly*; wîde, *widely*; lange, *long*; sûðrihte, *southward*; gelîce, *like*; swiðe, *much, very*; swutele, *manifestly*, and many others, which must not be confounded with the ablative of the neuter & masc. of adjectives, as, micle mâ, *much more* (Lat. *multo magis*); micle swiðor *much sooner, rather*, &c. (158).

362. -lîce (Engl. -*ly*) is strictly the preceding termination -e added to adjectives ending in -lîc, as, lîchamlîce, *corporeally*, from lîchamlîc, *corporeal*; but, like the Engl. -*ly*, it is also added to innumerable others which have not the termination -lîc, as, fullîce, *fully*; sûðlîce, *in sooth, verily, but*; êcelîce, *ever*; sceortlîce, *shortly*; deóplîcé, *deeply*; digellîce, *secretly*; eâðelîce, *easily*, &c.

363. -der, as, hwider *whither*; þider, *thither*.

364. -er, -ær, -ar, as, her, *here*; hwær (hwaï), *where*. Sometimes an a is added, as, þara, *there*.

365. -an, -on (Gr. -θεν) is added chiefly to other adverbs, and denotes *motion from a place*, as, norðan, *from the north*; westan, *from the west*; hwanon, *whence* (Gr. ὁθεν); heonon, *hence*; þanon, *thence*.

366. -e is added to adverbs and denotes *rest in a place*, as, inne, *within*; ûte, uppe, &c.

367. Prepositions and conjunctions are in this, as in other languages, often used as adverbs, without un-

dergoing any change, as, six geârum êr, *six years before.* With a substantive or an adjective, they often express that which, in other tongues, is signified by an adverb, as: of dûne or a dûn, *down, downward*; be lytlum and lytlum, *by little and little, paulatim*; on weg, *away*; tô eâcan, *besides*; mid ealle, *totally*; be dæle *partly.*

Verbal Terminations.

368. -ian is the simplest and most universal, it is added to various parts of speech, as: þênian, *to serve*; wæterian, *to water*; hâlgian *to hallow, consecrate*; gladian, *to gladden*; fægnian, *to rejoice*; swutelian, *to manifest*; wyrsian, *to grow worse*; gaderian, *to gather*; ûtian, *to expel, alienate*; geniðerian, *condemn, humble*; gesibsumian, *to be reconciled*; and many others, without any change of vowel, belónging to the 1st order 1st class. Most of those verbs, which are formed from adjectives, without any other derivative adjuncts, have generally a neuter signification, but become active, when the syllable ge- is prefixed to them (299), as: miclian, *to increase*, gemiclian, *to augment, magnify*; lytlian, *to decrease*, gelytlian, *to diminish*; yrsian, *to be wroth*, geyrsian, *to irritate.* Sometimes, however, this syllable seems to have no influence on the signification, as, yfelian and geyfelian, *to hurt, injure*; gearwian and gegearwian, *to prepare.* The active sense is sometimes expressed by another derivation, as, hâtian, *to become hot*, hætan, *to heat, make hot*; ealdian, *to grow old*, yldan, *to defer, procrastinate.*

369. -cian (O. N. -ka), as; gearcian, *to prepare.*

370. -gian (O. N. -ga, Germ. -igen), as: sârgian, *to smart, to grieve* (from sâr *pain*); hergian, *to ravage, harry*, from here, *an army*; syngian, *to sin* (Germ. sündigen).

371. -sian, as, clænsian, *to cleanse*; mærsian, *to exalt, magnify*; unrôtsian, *to be sad*; gemiltsian, *to pity*; geuntreówsian, *to be offended*; hreówsian, *to repent, rue.*

372. -nian, as, wilnian, *to desire*; wîtnian, *to punish*, from wîte, *punishment*; lǣcnian, *to cure, heal.*

373. -an. Besides the foregoing, which all belong to the 1st order, 1st class, there are also many verbs, formed from other verbs, from substantives, or from adjectives, by a change of vowel, which have an active signification, and belong to the 1st order, 2nd and 3d classes, as: hreâm, *a cry*, hrýman, *to cry;* weorc, *work*, wyrcan, *to work*; wearm, *warm*, wyrman, *to warm*, distinct from wearmian, *to become warm*; heân, *poor, lowly*, hýnan *to humble*; heald, *bowed down, inclined*, hyldan, *to incline, bend*; earm, *poor, miserable*, yrman, *to afflict, to render miserable*; eald, *old*, yldan, *to delay*; upp, *up*, yppan *to disclose, lay open*; ût *out*, ýtan, *to drive out*; here belong also those in *-fyldan*, as, þryfyldan, *to triple*, and others. Those derived from neuter verbs, seem chiefly formed from the imperfect, as,

byrnan	to *burn (ardere)*	*Imp.* barn	bærnan	*urere*,
drincan	*drink*,	dranc	drencan	te *give to drink*,
sincan	*sink* (neut.),	sanc	sencan	*sink* (act.),
licgan	*lie*,	lǣg	lecgan	*lay*,
sittan	*sit*,	sæt	settan	*set*,
drîfan	*drive*,	drâf	drǽfan	*disperse*,
liðan	*go (by sea)*,	lâð	lǽdan	*lead*,
arîsan	*arise*,	arâs	rǽran	*raise, rear*,
feallan	*fall*,	feoll	fyllan	*cast down, fell*,
fleón	*fly*,	fleâh	aflîgan	*put to flight*,
búgan	*bow, bend* (neut.),	beâh	bîgan	*bend* (act.)
faran	*go*,	fôr	fêran	*convey*,
wæcan	*wake* (neut.),	wôc	weccan	*wake, excite.*

A third and distinct word is wacian, *to watch (vigilare).*

374. -ettan, as: hâlettan, *to hail, greet*; andettan, *to confess*; licettan, *to flatter, dissemble.*

375. -lǽcan (imp. -lǽhte, part. lǽht), as: geneâlǽcan, *to approach*; gerihtlǽcan, *to justify, correct*; efen-

lǽcan, *to imitate*; sumorlǽcan *appropinquare ad æstatem*; winterlǽcan *appropinquare ad hyemem*; edlǽcan, *to repeat.*

Composition.

376. The Anglo-Saxon abounds in compound words, the last part of which always shows to what part of speech they belong, either by the termination, or the inflection, as: undercyning, *viceroy*, dat. þâm undercyninge, underþeód, *subject*, dat. pl. underþeódum, underþeódan, *to subject*, undernyðan, *underneath*. It seldom happens that a word compounded of an adjective and a noun, preserves, in composition, the inflections of its component parts, as: se cristendôm, dat. þâm cristendôme; but also, tô heora cristendôme; we also find þæs cristendômes.

377. Nouns substantive often enter into composition without any change, as, wudu-hunig, *wild honey*; wudu-beâm, *wild tree*; sige-beâcen, *trophy*; fîc-leâf *fig-leaf*; fîc-treow, *fig-tree*; mæsse-preôst, *mass-priest*; stǽrwritere, *historian*. The first part often stands in the genitive, as: cneórisse-bôc *genealogy*; nunnan-mynster, *convent of nuns*; cumena-hûs, *an inn*; Rômana-rîce, *Roman empire*; Asîan-land, *Asia*. The names of countries and cities are formed in various manners; sometimes, as it would appear, from a genitive in the singular, as, Rômeburh, *Rome*; Babilonîeburh, *Babylon*; sometimes from a gen. plur., as, Crecaland, *Greece*; Denamearc, *Denmark*; Burgendaland, *Bornholm*; sometimes from a word shortened by the rejection of its terminations, as, Frŷsland; Cwênland, *Swedish Norrland*; Eâstland, *Esthonia*; Weonodland, *the land of the Wends* (i. e. *Meklenburg and Pomerania*). Even the same name is some-

times formed in different manners. An adjective is usually compounded with a substantive or an adjective, without any change, as: heâhburh, *capital city;* heâhsetl, *throne;* heâhþungen, *illustrious;* heardsælig, *unfortunate.* Nouns are not often compounded with verbs, but a noun is generally first formed from the verb, though it perhaps never occurs, excepting in that composition, as, slæpern, *sleeping chamber,* from slæp, *sleep*; stælhrânas, *decoy rein-deer*, from stelan, *to steal*, of which there has first been formed a kind of noun, stæl, which is perhaps not to be met with in a simple state, the usual word being stalu. Sometimes verbs in composition with nouns take the termination -e, as: sprece-wîse, *form of speech.*

378. Adjectives and verbs are also compounded with nouns and adjectives, as, mægleâs, *without kindred*; liffæstan, *to quicken, vivify*; but it is chiefly adverbs and prepositions that are placed before adjectives and verbs in composition, as, forðberan, *to produce, proferre*; forðfaran, *to depart, die*; understandan, *to understand;* underfôn, *to undertake, receive.* To enumerate and set forth all such compounds would be both tedious and superfluous; it is, however, worthy of notice that some particles change their signification in composition, as: undergitan, *to know, understand*; underniman, *to comprehend.* for- and to- have already been noticed; likewise be-, which sometimes has a privative signification, as, bedælan, *to bereave, deprive.* Particles are also compounded together, and with other parts of speech, as; bæftan, for beæftan, *behind*; wið-sûðan, *to the south of*; fullneâh, *almost,* &c.

379. The last word in a compound is usually the chief part, which the first defines and qualifies; yet sometimes the first seems to contain the principal idea, and the other the qualification, or determination, as well

as the part of speech to which the compound belongs. The chief words used to determine others, whether forming the first or last part of the compound, are the following:

380. heâfod- (*head*), as, heâfod-leâhtras, *capital crimes*; heâfod-rîce, *great empire*, *monarchy*; heâfodman, *captain*; heâfodport, *chief port.*

381. þeôd- (*folk, people,* in comp. *public, eminent*), as, þeôdwita, *man of great wisdom*; þeôdcyning, *great king*; þeôdsceaða, *great robber*; þeôdlicetere, *archhypocrite*.

382. ful- (*full*), as, fultrûwian, *to rely on*; fulwyrcan, *to accomplish*; fulrihte, *quite right*; fuloft, *very often.*

383. heâh- (*high*), as, heâhfæder, *patriarch*; heâhsacerd, *chief priest*; heâhsangere, *chief singer.*

384. efen- emn-, as, efenwyrhta, *a fellow worker* efenniht, *equinox*; efeneald, *of equal age*; emþeow, *fellow-servant*; emnlang, *of the same length*; emnsâr, *equally hard*, *painful*; emleôf, *equally dear*; emfeala, *just as many.*

385. -land, -burh and the like are used to form the names of countries and cities, as, Egyptaland, *Egypt;* Lundenburh, *London.*

386. -rîce (*ric*), as, bisceoprîce, *bishopric*; abbotrîce, *abbacy*; cynerîce, *kingdom.*

387. -cræft (*art, learning, craft*), as, drŷcræft, *witchcraft*; stæfcræft, *grammar* (qu. *lettercraft*); smiðcræft, *art of a smith,* or *carpenter*; wîgcræft, *art of war.* From these again are formed adjectives in -cræftig, as, drŷcræftig, *skilled in witchcraft*, &c.

388. -man (*man*), as, scipman, *sailor, shipman*; wîfman, *woman*; freôman, *freemann*; þeowman, *servant*; þeófman, *thief.*

389. -wîs (*wise*) forms, as in O. Norse, a number of adjectives, but in which the idea of *wisdom* or *knowledge* in that indicated by the first part of the compound seems sometimes very faint, as, gesceâdwîs, *rational, intelligent*; rihtwîs, *just*; unrihtwîs, *unjust.*

390. -fæst (*-fast*), as, sigefæst, *victorious*; þrymfæst, *glorious, illustrious*; sôðfæst, *just, righteous*; rǽdfæst, *firm, consilio stabilis*; staðolfæst, *steady, steadfast*; unstaðolfæst, *unsteady*, &c.

391. -full (*-full*), as, synfull, *sinful*; rihtgeleâffull, *true-believing, orthodox*; wurðfull, *venerable, worthy*; mânfull, *wicked, profane.*

392. From -wîs, -fæst, and -full are formed also nouns in -nis, and adverbs in líce, as, gesceâdwîsnes, *prudence, discretion*; staðolfæstnis, *steadfastness*; staðolfæstlîce, *firmly, steadfastly.*

393. -leâs (*-less*), as, êgeleâs, *fearless;* ârleâs, *void of honour, impious*; synleâs, *sinless*; sceamleâs, *shameless.*

394. From -leâs are formed nouns 1) in -nis, as, árleâsnis, *impiety*; 2) in -lýst or leâst, as: sceamleâst, *shamelessness*; cârleâsnes, or cârleâst, *carelessness* (313).

FOURTH PART.

Syntax.

395. The Anglo-Saxon Syntax bears throughout much resemblance to the German & Latin, the numerous translations and imitations of Latin authors, of

which its literature in great part consists, having, without doubt, had great influence upon it, although the similitude may also be partly ascribed to the nature of the language itself.

396. That in this, as in other tongues, the adjective must agree with its noun, in gender, number, and case, and the like, we shall suppose to be understood, and consider those peculiarities only which are characteristic of the Anglo-Saxon.

Of Propositions in general.

397. The subject usually stands before the verb, even in those cases (viz. after certain particles, &c.), which in German and Danish require an inversion of this order, as,

On þǽre tíde þe (þâ) Gotan of Sciððiu-mægðe wiþ Rômana rîce gewinn up-a-hôfon, *At that time the Goths of Scythia raised up war against the Roman empire.*

But when the particle of time þâ or þonne is repeated before a consequent proposition, the subject usually follows the verb, as in German and Danish, as:

Þâ Darîus geseâh, þæt he oferwunnen beôn wolde, þâ wolde he hine sylfne on þâm gefeohte forspillan, *When Darius saw that he should be overcome, then would he lose his life in the fight.*

In general, however, as in English, the consequent proposition is not distinguished by any sign, not even by the order of the words, the subject being also here placed before the verb, as:

On þǽm ylcan geâre, þe þis wæs, Prôcos Nûmetôris fæder ongan rîcsian in Italîa þǽm lande, *The same*

year that this was, Procus, Numitor's father, began to reign in Italy.

Đâ se hælend þæt on hys gâste oncneôw þæt hî swâ betwux him þôhton, he cwœð tô hym: hwî þence ge þâs þing on eôwrum heortum? *When the Saviour perceived in his mind that they so thought among them, he said to them: Why think ye these things in your hearts?*

398. The object is also usually set before the verb, so that the verb, as in Latin and German, comes last in the sentence, as,

And we sceolon mid biternysse sôðre behreowsunge ûre môd geclænsian, gif we willað Cristes lîchaman ðicgan, *And we must with the bitterness of true repentance cleanse our mind, if we will receive Christ's body.*

399. This collocation of words is, however, by no means, observed with inviolable strictness, as the numerous inflections render it easy to discover the mutual dependance of the propositions in a sentence, as,

Æfter gâstlîcum andgite we etað þæs lambes heâfod, þonne we underfôð Cristes godcundnysse on ûrum geleâfan, *After spiritual signification we eat the head of the lamb, when we receive the divinity of Christ in our belief.*

The negative generally stands before the verb, as, Ne ondræde ge eôw, *Fear ye not.*

The position of the adverb in A. S. seems very arbitrary, and, like the auxiliaries in the tenses formed by circumlocution, serves to render the arrangement more unrestrained.

Of Nouns.

400. Nouns of time, answering to the question *how long?*, are put in the accusative, as,

Hwí stande ge hēr ealne dæg īdele? *Why stand ye here all day idle?*

Þeâh þe ic sceal ealle wucan fæstan, *Although I shall fast all the week.*

Þâs worhton âne tīde, *These wrought one hour.*

401. When answering to the question *when?* they stand in the ablative, as,

Oðre siðe, *Another time.*

Eft wæs geworden þâ he restedagum þurh æceras eôde, *It again happened as he went through the fields on the sabbath day.*

And sometimes in the dative, governed by the preposition on, as,

On þǽre tīde, *At that time;*

On oþrum dæge, *The second day.*

402. The noun, answering to the question *when?*, is also often put in the genitive, as,

Ussa tīda, *In our times;*

þæs dæges, *On that day;*

Dæges and nihtes, *By day and by night.*

403. Words denoting *measure, value, weight, age,* and the like, are put in the genitive, as,

Twegra elna heâh, *Two ells high;*

Sex peninga wyrþe, *Six pence worth;*

Wītes scyldig, *Deserving of punishment;*

Ânes geâres lamb, *A yearling lamb;*

Þreôra mīla brâd, *Three miles broad.*

Partitive nouns, or used partitively, govern a getive, as,

Sume þǽra bôcera, *Some of the scribes.*

Hwâ wīsra monna? *What wise man?*

404. Those words, which serve as adverbs to determine the comparative of the adjectives, are put in the ablative, but those used with the superlative, in the genitive, as in Latin: *multo magis*, *omnium optimus*; as,

Hû micle mâre, *how much more.*

Se lîchama wæs sponne lengra þǽre þryh, *The body was a span longer than the coffin.*

Gif he (se anweald) becymþ tô þâm eallra wyrrestan men, and tô ðâm þe his eallra unweorþost bîþ, *If it (the power) falls to the very worst man, and to him who is of all the most unworthy of it.*

405. Words expressing the matter, of which a certain measure is spoken of, are put in the genitive, as,

Hund sestra eles, *A hundred measures of oil*;

Fîf pund wætres, *Five pounds of water.*

406. It sometimes remains unchanged, as,

Twegen marc gold, *Two marks of gold.*

407. The quality, praise, or blame, of a person or thing are expressed in the genitive, as,

Folc heardes môdes, *A folk hard of mood.*

Gôdre gleawnesse cniht, *A boy of good disposition.*

408. The two ablatives in A. S. correspond accurately to the two ablatives in Latin, as,

Up asprungenre sunnan, *Orto sole.*

He hî upahôf, hyre handa gegripenre, *He lifted her up, having grasped her hand.*

409. Two datives, the latter governed by tô, are used like the Latin double dative, as,

þæt he ûs tô fultume sŷ, *That he may be for a help to us*;

We habbað Abraham ûs tô fæder, *We have Abraham for our father.*

410. In general the ablative, as in Latin, expresses the mode, means, or instrument, as:

Heô clypode micelre stefne, *She cried with a loud voice.*

Of Adjectives.

411. Adjectives agree with their substantives, in number, gender, and case, as,

Þâ wurdon Janes duru eft betýned and his loca rustige, *Then were the gates of Janus again closed, and his locks rusty.*

For þon þe Alexandres folgeras nǽron ǽr þâm swâ gehâtene, *Because Alexander's successors were not before that so called.*

412. The indefinite form of the adjective is used in exclamations, especially, when the noun is also expressed, as,

Eâlâ, leóf hlâford! *Alas, beloved master!*

Awyrgede woruld-sorga! *Execrable worldly cares!*

The definite form also occurs, but chiefly with pronoun, as,

Ic wrecca! *Wretched I!*

Þû stunta! *Thou foolish!*

413. Adjectives signifying plenty, want, likeness, worthiness, guilt, desire, knowledge, ignorance, remembrance, and the like, govern the noun in the genitive, as,

Fulle deâdra bâna, *Full of dead bones.*

Hû fela wilegena? *How many baskets?*

Feós wana, *Wanting money;*

Freônda leás, *Devoid of friends;*

Gelica mines þeowes, *Like my servant;*

Dín gelíca, *Like thee;*

Þæs ilcan wyrðe, *Worthy of the same;*

Fýres scyldig, *In danger of hell-fire;*

Earn ætes georn, *The eagle eager for food;*

Bóca gleaw, *Skilful in books;*

Unwís godcundan naman, *Ignorant of the divine name;*

Hî nǽron his gemyndige, *They were not mindful of him;*

Módes blíðe, *Blithe of mood;*

Síðes wêrig, *Weary of travel;*

Mægenes strang, *Strong of might;*
Îsig feþera, *Icy of wings.*

414. Full, *full,* governs, the ablative, as,
Full Hâlgum Gâste, *Full of the Holy Ghost.*

415. Gelîc, *like,* frequently governs also the dative, as
Hîg synd gelîce þâm cildum, *They are like unto the children.*

416. Comparatives are followed either by þonne or þe, *than,* Lat. *quam,* or are expressed by an ablative or genetive, as,

Ge synd sêlran þonne manega spearwan, or ge synd beteran manegum spearwum, *Ye are better than many sparrows;*
Oðer healf geâr læs þe þrittig wintra, *A year and a half less than thirty winters;*
Se ys his mâra, *He is greater than he.*

417. Superlatives, as partitives, govern the genitive, as,
Ealra wyrta mæst, *of all herbs greatest.*

Of Pronouns.

418. When a short pronoun is in the dative case, it is usually placed as near to the verb as possible, between the subject and the verb, as,

þâ sæde him mon þæt Darîus hæfde eft fyrde gegaderod, *Then it was said to him that Darius had again assembled an army.*

419. The article is sometimes used before proper names, as,

Se Iôhannes, þæne Herôdem, &c.

Sometimes the article is used together with the personal pronoun, as,

He se biscеop, *He the bishop*;
Heô seô abbodisse, *She the abbess.*

It is also sometimes employed after other pronouns, as in Greek, as,

On þînum þâm hâlgum naman, *In thine the holy name.*

420. The relative pronoun is often omitted, when it stands as subject in short intermediate propositions, as,

Þâ wæs sum consul, Boetius wæs hâten, *Then there was a consul, (who) was called Boethius.*

421. Partitives govern the genitive, as in Latin, as,

Nâht yfeles, *Nihil mali;* Hwæt yfeles dyde þes? *What evil hath this (man) done?*

By an extension of this rule, the genitive is employed even where no partitive is expressed, but only a similar idea implied in the sentence, as,

Nis hit nâ þe gecynde þætte þû hî âge, *It is not in (of) thy nature to possess them.*

gecynde is here in the genitive.

Mæg ænig gôdes beôn of Nazareth? *Can any good be of (from) Nazareth?*

422. There being no reciprocal pronoun in the language, *each other, one another*, are expressed by a repetition of the personal, as,

And hý æt Tharse þære byrig hý gemêtton, *And they met each other at the city of Tarsus.* (168.)

423. It also supplies the place of the relative, in all its cases, when þe precedes, as, þe þurh hine, *through whom;* þe þurh his willan, *through whose will*; Chalisten þone filosofum he ofslôh his emnsceôlere, þe hý ætgædere gelæ̂rede wæron, *He slew the philosopher Callisthenes, his schoolfellow, they who had been taught together* (i. e. *who had been educated with him*); þe hyra naman *whose names.*

424. A remarkable idiom, common to the O. Norse and the A. S., though more usual in the former, demands

notice here; the rule for which is from Rasks "Anvisning till Isländskan", p. 228:

Where in other tongues a personal pronoun is joined with a proper name by the conjunction *and* (ok), the conjunction is omitted, and the pronoun put in the dual number, and the same case as the proper name, as,

Þonne wit Scilling,	*When I and Skilling*
song ahôfan	*raised the song.* Cod. Exon. p. 324.
Swylce git Iohannis	*So also thou and John*
fægre onbryrdon	*wondrously excited*
ealne þisne middangeard	*all this mid-earth.* Ib. p. 467.

Of Verbs.

425. Verbs signifying *to name* require the object named in the accusative, and the name in the nominative, as,

Þone ungemetlîce eargan þû miht hâtan hara, *The immoderately timid thou mayest call hare.*

Þâ wæs sum consul (þæt we heretoha hâtaþ), *Then was a consul (which we call* heretoha).

Forþý hit man hæt Wislemuða, *They therefore call it the mouth of the Vistula.*

426. But, in general, the A. S. verbs, like the Latin, usually govern the accusative, when a direct and immediate object is expressed, as,

Man tôwearp þone weall nyðer oð þone grund, *They razed the rampart down to the ground.*

Ac hine Pompeius of eallum þâm lande aflýmde, and hine bedrâf on Armenîe, *But Pompey expelled him from all that land, and drove him into Armenia.*

427. In such phrases as ælc þâra (þêra) ðe tô me cymð, *every one of those that come* (lit. *cometh*) *to me;* swâ gebýrað ælcum þâra ðe winð, *so it befitteth every one that contends* (lit. *contendeth*), the verb, contrary to

the English usage, is in the singular, agreeing not with þâra, but ælc.

428. With a noun of multitude the verb may be either singular or plural, as, þâ com micel mænigeo and tô him ôfston, *then came a great multitude and hastened to him.* The difference of number may perhaps here arise from the different positions of the verbs; or the pronoun hî may be understood as subject to ôfston.

429. Verbs of desiring, needing, tempting, wondering at, admiring, using, enjoying[1]), remembering, forgetting, caring for, ceasing from, govern the genitive, as,

We gewilniað friðes wið eôw, *We desire peace with you.*

Ne beþurfon lǽces þa ðe hâle synd, *They need not a leech that are hâle.*

Ûre mandryhten mægenes behôfað, *Our sovereign lord needs strength.*

Hwý fandige ge mîn? *Why tempt ye me?*

Forþon ic his costnode, *Therefore I tempted him.*

We wundriað þæs wlitan þǽre sunnan, *We wonder at (admire) the beauty of the sun.*

Eôwre fŷnd wâfiað eôwer, *Your foes shall be amazed at you.*

Brûc þisses beâges, and þisses hrægles neôt, *Use this ring, and enjoy this garment.*

Ne gemune ic nânra his synna, *I will remember none of his sins.*

Ne ge ne geþencað þǽra fîf hlâfa, *Remember ye not the five loaves?*

Þû hæfst þâra wæpna forgiten, *Thou hast forgotten the weapons.*

Hî þæs ne gŷmdon, *They cared not for that.*

Feores hî ne rôhton, *Of life they recked not.*

Hêddon herereâfes, *They heeded the war-spoil.*

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[1]) Verbs of remembering, forgetting, & visiting, sometimes govern the accusative.

Geswîc þînes wôpes, *Cease thy weeping.*

Sceolde æðeling ealdres linnan, *The noble must lose his life.*

Also cêpan, *to observe, keep, &c.* wênan, *to think, hope for, ween*; neosian, *to visit;* onbyrigan, *to taste*; êhtan, *to follow, persecute;* oðsacan, *to deny;* earnian, *to earn, deserve;* gilpan, *to vaunt;* fægnian, *to rejoice at;* ondrædan, *to dread;* bidan (bîdian), *to await, bide*, govern the genitive.

Hî nânre briege ne cêpton, *They kept to no bridge.*

He nolde nânes fleâmes cêpan, *He would not take to flight.*

Ne þearf ic ænigre âre wênan, *I may not hope for any honour.*

Gewât þâ neôsian heân hûses, *He departed then to visit the high house.*

Onbyrige metes, *Let him taste meat.*

Paulus êhte cristenra manna, *Paul persecuted Christian men.*

Hwâ oðsæcð þæs? *Who denies that?*

Seô þeôd þe his earnað, *The people that deserveth it.*

Hû ne gilpst þû þonne heora fægeres? *Boastest thou not then of their fairness?*

Ne sceal he fægnian þæs folces worda, *He must not rejoice at the people's words.*

Hîg ondredon þæra Israhela tô-cymes, *They dreaded the coming of the Israelites.*

Se hyrman his edleânes anbîdað, *The hireling awaiteth his reward.*

430. Verbs of granting, likewise tilian, *to get provide, till;* forwyrnan, *to deny, refuse;* þancian, *to thank*; stŷrian (stŷran), *to correct, punish,* have a dative of the person and a genitive of the thing, as,

Se hâlga him þæs geûðe, *The saint granted him that.*

Þâ þuhte me hefigtyme þe þæs tô tiþienne, *Then it seemed to me irksome to grant thee that.*

Þâ Metod onlâh Medum and Persum ealdordômes, *When the Lord granted the supremacy to the Medes and Persians.*

Þâ Noe ongan him ætes tilian, *Then Noah began to get him food.*

Þe him ne forwyrnde cynelîces weorðscipes, *Who denied him not kingly honour.*

Apollonius hire þæs þancode, *Apollonius thanked her for that.*

He him þæs þinges stŷrede, *He chastised him for that thing.*

431. Verbs of depriving, likewise teôn, *to accuse,* &c. have an accusative of the direct, and an ablative or genitive of the remoter, object, as,

Nelle ic þa rincas rihte benêman, *I will not deprive the warriors of their right.*

Heô hit ne mæg his gewittes bereâfian, *She cannot bereave it of its understanding.*

Dyrnum geþingum betogen, *Charged with secret practices.*

Hwŷ tŷhð ûs ûre hlâford swâ micles falses? *Why accuseth us our lord of so great deceit?*

Biddan, *to ask for,* has an accusative of the direct, and a genitive of the remoter object, as,

Gif his sunu hine bitt hlâfes, *If his son asketh him for bread.*

432. Some impersonal verbs govern the person affected in the accusative or dative: hit is often omitted, as,

Hyngrað hine, *He is hungry.*

Seô swefen þe hine mætte, *The dream that he dreamed.*

Hire gebŷrað, *It becometh her.*

Hit licode Herode, *It pleased Herod.*

Him þûhte, *It seemed to him.*

Ne gewearð unc wið ênne pening? *Did we not agree for a penny?*

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433. Some have besides a genitive of the remoter object, in conformity with the preceding rules, as,

Þone weligan lyst anwealdes, *The wealthy lusteth for power.*

Nænne mon þæs ne tweôð, *No man doubts of that.*

Þe nânre behreôwsunge ne behôfað, *Thee behoveth no repentance.*

Him þæs ne sceamode, *Of that theg were not ashamed.*

434. Verbs of following, bidding, forbidding, answering, beheving, obeying, serving, agreeing or consenting to, opposing, pleasing, trusting, injuring, escaping, forswearing or renouncing, chiding, sparing, saving and defending, judging, soothing, stilling [1]), aiding or supporting, imitating, approaching, hearkening, pitying, govern the dative, as,

Þa sceâp him fyligeað, *The sheep follow him.*

Unclænum gâstum he bebŷt, *He commandeth the unclean spirits.*

Ne forbeôde ge him, *Forbid ye him not.*

Ne mihton hig him nân word andswarian, *No man could answer him a word.*

Þâ se wer hŷrde his Waldende, *Then the man obeyed his Ruler.*

Gif þû þonne Dryhtne gehŷrsumast, *If thou then obeyest the Lord.*

Ne mæg nân man twâm hlâfordum þeowian, *No man can serve two lords.*

Heô him þenode, *She ministered to him.*

Þes ne geþwærede heora geþeahte, *This (man) agreed not to their counsel.*

Ge þafiað eôwera fædera weorcum, *Ye consent to your fathers works.*

Him ne wiðstent nân þing, *No thing withstandeth him.*

[1]) Stillan sometimes governs the accusative.

Nemne him wyrd forstôde, *Unlèss fate had opposed him.*
Eallum his wordum wiðcwædon and wiðwunnon, *(They) contradicted and opposed all his words.*
Pilatus wolde þâm folce gecwêman, *Pilate would please the people.*
Heô ongan his wordum trûwian, *She began to trust his words.*
Ne derode Iobe nâht þæs deôfles costnung, ac fremode, *The devil's temptation injured Job no whit, but profited him.*
Hû heô þâm feôndlîcum gâstum oðfleôn mage, *How she may escape from the hostile spirits.*
Siðþan hî feóndum oðfaren hæfdon, *When they had escaped from the foes.*
Ac he sigewæpnum forsworen hæfde, *But he had forsworn the weapons of victory.*
Gif þîn brôðor singað, cîd him, *If they brother sinneth, chide him.*
Þû nelt ârian þære stowe, *Thou wilt not spare the place.*
Beorh þînum feore, *Save they life.*
Dêmað him be eôwre æ, *Judge him by your law.*
He wolde him oleccan mid his hearpan, *He would soothe them with his harp.*
Yðum stilde, (*He*) *stilled the waves.*
Him fylston wel gistas sîne, *His guests well succoured him.*
Uton for þŷ geefenlæcan þisum men, *Let us therefore imitate this man.*
Þâm deâðe genealæcende, *Drawing nigh to death.*
Ypolitus heora wordum heorcnade, *Hippolytus hearkened to their words.*

435. Verbs signifying motion, also ondrædan, *to dread*, often have a redundant dative of the subject, as,
Gâ þe forð, *Go forth.*
He him hâmweard ferde, *He journeyed homward.*

Him þâ Scyld gewât, *Then Scyld departed.*

He him ondræt monigne fëônd, *He dreads many a foe.*

436. Wealdan, *to govern, wield*; onfôn, *to receive*; miltsian, *to pity*; hlystan, *to listen to*; helpan, *to help*; gelŷfan, *to believe*; wiðsacan, *to deny*; gefeôn, *to rejoice*; hrînan and æthrînan, *to touch*,[1]) govern a genitive or dative, as,

Atla weôld Hunum, *Attila ruled the Huns.*

Þe on þâm dagum geweôld cynedômes, *Who in those days ruled the kingdom.*

Onfôh þissum fulle, *Receive this cup.*

Þâ onfengon hîg þæs feos, *Then they received the money.*

He miltsað ûrum gyltum, *He hath compassion on our sins.*

Gemiltsa mîn, *Have pity on me.*

Hwŷ hlyste ge him? *Why listen ye to him?*

Hlyste he gôdes rædes, *Let him listen to good counsel.*

He him helpan ne mæg, *He cannot help him.*

Gehelp þû earmra manna, *Help thou poor men.*

Forþâm ðe þû ne gelŷfdest mînum wordum, *Because thou believedst not my words.*

We ne sculon þæs gelŷfan, *We must not believe that.*

Iulianus his cristendôme wiðsôc, *Julian denied his Christianity.*

Þrywa þû wiðsæcst mîn, *Thrice thou shalt deny me.*

Secg weorce gefêh, *The warrior rejoiced in the work.*

Cwên weorces gefeâh, *The queen was glad of the work.*

Ne him hrînan ne mehte færgripe flôdes, *Nor might the sudden gripe of the flood touch him.*

Þâ æthrân he hyra eágena, *Then touched he thëir eyes.*

437. The substantive verb wesan, when signifying property, or an attribute, or *belonging to*, is followed by a genitive, as,

Eart þû úres geferes? *Art thou of our company?*

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*) Onfôn, miltsian, gelŷfan, hrînan, æthrînan, sometimes govern the accusative.

Nâ þâ þing þe synd Godes, ac þâ þe synd manna, *Not the things that are of God, but those that are of men.*

He wæs ârwyrðre yldo, *He was of venerable age.*

þâ þing ðe þæs Câseres synd, *the things that are Caesar's.*

438. Many also, besides the accusative of the person, govern the genitive of the thing, as:

Gotona cyning hyre anwaldes hî beniman wolde, *The king of the Goths would deprive her of her power.* Oros. p. 60.

Heô hit ne mæg his gewittes bereâfian, *She cannot deprive it of its understanding.*

439. Reflective and impersonal verbs are generally placed after both their subject and object, as,

þâ ongan he hine baðian, *He then began to bathe himself.*

Ic me reste, *I rest myself.*

Cristenum cyninge gebýrað, *It becomes a Christian king.* But if the subject consist of several words, the object is sometimes placed last, as,

Seofon þing gedafeniað rihtwîsum cyninge, *Seven things are incumbent on a just king.*

440. Impersonal verbs are sometimes put in the plural, though their subject be singular, as,

Ne synt ná þis wôdes mannes word, *These (this) are not the words of a madman.*

A nearly similar construction occurs in German, *es sind.*

441. The pres. infinitive is never used with the particle tô, as in modern English, though the gerund always requires tô, and seems sometimes to stand in a passive sense, as,

Is eâc tô witanne þæt sume gedwolmen wæron, þe woldon awurpan þâ ealdan ê... ac Crist sylf and his apostolas ûs tæhton ægþer tô healdenne, *It is besides to be known, that there were some heretics,*

who would reject the old law... but Christ himself and his apostles taught us to keep both.

This circumstance seems to show, that the gerund is nothing but the dative of the infinitive, which is in fact a sort of noun, the n being doubled, because the preceding vowel is short. Sometimes, however, the n remains single, as: he nâh on gehâlgedan lîctûne to restene, *he ought not to lie in a consecrated burial place.*

442. The part. pass., in combination with the auxiliary ic habbe is not always put in the neuter, as an unchangeable supine; but is frequently inflected, like an adjective, in the different genders of the accusative, governed by habbe, as,

Ænne hæfde he swâ swiðne geworhtne, *One he had made so strong.*

443. In those cases where, in English, the adverb is placed last in the sentence, the Anglo-Saxons usually set it before the verb, so that the verb be last, as,

And hrædlîce for þâm êge þanon â-fôr, *And for fear thereof hastily departed thence.*

444. In like manner, the preposition is sometimes separated from the noun or pronoun which it governs, and placed, for the sake of greater emphasis, immediately before the verb, as,

þæt þû þær nâne myrþe on næfdest, *That thou hadst no pleasure therein;* instead of þæron:

Alexander him þâ ondred for þâre rearewan stowe þe he on wære, *Alexander then feared, on account of the narrow place which he was on.*

Þe ealle cwice wihte bŷ libbað, *Which all living beings live by.*

Of Prepositions.

445. Some prepositions expressing only a single relation, govern but one câse; others more than one, according to the various relations which they serve to express.

446. The following govern the accusative only:

geond, *yonder, through*; gif feorcumen man bûtan wege geond wudu gonge, *If a stranger go out of the way through the wood.*

ymb (ymbe), *round, about,*

þurh, *through, by,*

ongean, agen, *against, towards,* as, feohtende ongean hine, *fighting against him;* and agen hine arn, *and ran up to him.* It is also found with a dative, perhaps when placed after its case, or having the signification of *meeting* (Lat. *obviam*), as, þâ com him þær ongean, *then there came there to meet him.*

wiðæftan, *after, behind,*
wiðinnan, *within,*
abûtan, *about,*
wiðforan, *before,*
ymbûtan, *round about.*

447. The following govern the dative:

be, bi, big, *about, of, concerning, by, in* (Lat. *de, per*),

of, *of, from;* it also governs the genitive, as, of geradra worda ic misfô, *for ready words I am at a loss.*

fram, *from, by.*

æt, *at, to,*
tô, *to,*
êr, *before, ere,*
feor, *far,*
gehende, *near, at hand,*
beheonan, *on this side,*
behindan, bæftan, beæftan, *behind, after,*
benorðan, *to the north of,*
bufan, *above,*
bûtan, *without, except,*
on-ûfan, *above, over, upon,*
tô-eâcan, *besides,*
neah, *nigh,*
intô, *into,*
æfter, *after,*
unfeor, *near,*

tôweard, *toward,*
begeondan, *beyond,*
tô-middes } *amid,*
on-middan }
æt-foran } *before,*
tô-foran }
wið norðan, *to the north of,*
betwynan, } *between,*
betweonum, }
beneoðan, } *beneath,*
benyðan, }
binnan, *within,*
on-innan, *inside,*
tô-emnes, *along.*

In the following phrases there seems to be a trace of the Old Norse construction of tô with the genitive, viz. tô æfennes, *in the evening;* tô þæs; and tô þæs gemearces.

448. Andlang, *along, through,* governs only the genitive, as, andlang Wendel-sæs, *along the Mediterranean.*

449. The following govern both the accusative and dative:

for, } *for,*
fore, }
beforan, *before,*
betweox, *betwixt, among,*
oð, *unto, until,*
gemang, *among,*
upp-on, *upon,*
inn-on, *within (intra),*
in, *in, into,*
on, *on, in, into,*
ofer, *over,*
under, *under,*
tô-geanes, *towards, against,*
ûton, } *without (extra),*
wiðûtan, }
onbûtan, *about, around.*

Mid, *with,* governs the accusative and the ablative, as,

Acc. Þâ com he mid ða foresprecenan fæmnan, *Then came he with the before-mentioned girl.*

Abl. Mid andgite, *With understanding.*

It sometimes seems to govern the dative, at least, in adverbial phrases, as,

Mid-ðâm-þe, *While, when.*

For is also, in similar cases, used with the ablative, as: for þŷ, *therefore.*

450. Although the rule here is, as in Old Norse, German, Greek and Latin, that these words govern the

accusative, when signifying motion to a place, and the dative, when they indicate rest or motion in a place, there, nevertheless, prevails a striking difference among these tongues in the application of the rule. Some examples will serve to make the A. S. usage, in this respect, more evident,

Þâ hé þâ beforan þone graman cyning gelæd wæs, *As he then was led before the incensed king.*

Beforan þînre ansýne, *Before thy countenance.*

For eall christen folc gebiddan, *To pray for all Christian people.*

For hwilcum intingan? *For what cause?*

Oð Rîn þâ eâ, *Unto the river Rhine.*

Oð Daniele þâm witegan, *Unto the prophet Daniel.*

Seó yrnþ on þæs garsecges earm, *It runs into an arm of the ocean.*

On þâ ealdan wîsan, *After the old manner.*

Requies, þæt is rest on Englisc, *Requies, that is rest in English.*

On þâm heân munte, *On the high mount.*

451. Wið, *with, against,* &c. governs the accusative, dative, and genitive, though in different senses, as,

Wið þîn folc, *Towards thy people.*

Wið þone garsecg, *By the Ocean.*

Wið þînum willan, *Against thy will.*

He êfste wið þæs heres, *He hastened against the army.*

452. A preposition sometimes stands after its case, as,

Hî him mid sæton, *They sat with him.*

Him bi twegen beâmas stódon, *By him stood two trees.*

453. It is sometimes parted from it altogether, and placed either immediately before the verb, or last of all, as,

Þe he mancyn mid alýsde, *With which he redeemed mankind.*

Þâ genealæhte him ân man tó, *Then drew nigh to him a man.*

454. Ymbûtan is sometimes divided, as,
Ymb hancred ûtan, *about cockcrowing.*

Also betweonum (betwynan), in the phrase be sǽm tweonum, *between the seas.*

455. Wiδ and weard sometimes occur, the one before, the other after an accusative or genitive, as
Wiδ heofonas weard, *Toward the heavens.*
Wiδ Petres weard, *Towards Peter.*

Of Conjunctions.

456. These are numerous, and are partly simple, partly compound: some also consist of two or more separate, but mutually dependent, words, as,

ge---ge, or *as well---as,*
ægδer ge--ge, *both---and,*
hwæδer þe---þe, *whether---or,*
nâδer ne---ne, *neither---nor,*
swâ---swâ, *so---as,*
â þý (þe)---þe (þeâh), *so much the---as,*
and eâc *as also, both,*
swâ þeâh *nevertheless, yet,*
oδδe---oδδe, *either---or,*
oþertwega *or* oþer þâra, *either of the two,* is also often found in the first clause instead of oδδe.
mid þâm (þe) } *when, while,*
mid þý (þe) }
for þâm, *for* (Lat. *nam*),
for þý, *therefore,*
for þâm þe, *seeing that, because.*

Deâh nû God gefylle þâra weligra manna willan ge mid golde ge mid seolfre ge mid eallum dëôrwyrþnessum, *Although God now fulfil the wishes of the rich, as well with gold and silver, as with all precious things.*

Dâ wæron ægþer ge swiftran ge unwealtran, *They were both swifter and steadier.*

Hwæδer wæs Iôhannes fulluht þe of heofonum þe of mannum? *Whether was John's baptism of heaven or of men?*

Ac ælc com oþer þâra, oððe on hŷ sylfe oððe on þâ eorðan, *But every one fell either on themselves or on the earth.*

Geþenc nû hwæðer ænig man beô â þŷ unweorðra, þe hine manige men forseôn, *Think now whether any man be so much the unworthier, because many men despise him.*

For þîg ge ne gehŷraþ, for þâm þe ge ne synt of Gode, *Ye therefore hear not, because ye are not of God.*

457. More remarkable are those which govern the verb in the subjunctive, as:

þæt, *that* (Germ. *dass*),	tô þon þæt, *that, to the end that,*
þeâh, *though, although,*	gif, *if,*
swylce, *as if,*	hwæðer, *whether,*
þŷ læs þe, *that no, lest,*	sam - - - sam, *whether - - - or.*

Hwæt dô ic, þæt ic ece lîf âge? *What shall I do that I may possess eternal life?*

þeâh þe God him bebude, *Although God commanded him.*

Swylce þû hî gesceôpe, *As if thou hadst created them.*

Þŷ læs þe ænig tweônung eôw derian mæge, *Lest any doubt may trouble you.*

Tô þon þæt he his rîce gebræddе, *That he might extend his dominion.*

Gif wên sŷ, *If there be hope.*

Lâet! uton geseôn hwæðer Helias cume, *Let be! let us see whether Elias will come.*

Sam hit sŷ sumor sam winter, *Whether it be summer or winter.*

Bûtan, when signifying *unless*, governs the subjunctive, as,

Bûtan heora hwilc eft tô rihtre bôte gecyrre, *Unless any of them turn again to yright repentance.*

When signifying *but*, it requires the indicative, as: Bûton ic wât, *But I know.*

458. But here, as in Latin, it is chiefly in subordinate propositions that these conjunctions require the subjunctive mode; many of them are else found with the indicative, as,

Þâ axode he hyne, hwæþer he âht gesâwe, *Then he asked him whether he saw anything.*

Hwæþer is êðre tô---hwæþer þe? *Whether is it easier to---or?*

Ðâ cwædon hîg betwux him: gif we secgað of heofonc, þonne cwyð he: forhwâm ne gelŷfde ge him? *Then said they among them: if we say of heaven, then will he say: wherefore believed ye him not?*

The verbal conjunction uton, utan is used with the infinitive to express a desire or intention, as:

Uton gân and sweltan mid him, *Let us go and die with him.*

Utan wircan mannan, *Let us make man.*

Of Adverbial Expressions.

459. Besides the interrogatives already given, the following adverbial expressions likewise occur: cwyst þû? *sayest thou?* cweþe we? *say we?* cweþe ge? *say ye?* wênst þû, &c. These give an interrogative sense to a proposition, though often scarcely translatable, and sometimes apparently useless. Ex.

Þâ andswarode he and cwæð: Ic nât, segst þû sceolde ic mînne brôþor healdan? *And he said, I know not, am I my brother's keeper?*

460. The word ne is the usual negative *not*, and always stands before the verb, like the Latin *non*, as,

Hwî fæstað Iôhannis leorningcnihtas, and þîne ne fæstað? *Why fast John's disciples, and thine fast not?*

Ne magon hî fæstan, *They cannot fast.*

461. Nâ is the English *no*, although, in composi-

tion, it oftener expresses *none*, or *any*, with a negation preceding, as: nâ hwær *no where.*

In antithetical expressions it signifies *not*, when followed by ac, *but*, as: nâ swilce ge secgað ac, *not so as ye say, but.*

Ne se, *no*, is opposed to gese, *yes.*

Ne---eâc, *nor*, Germ. *auch nicht.*

Nalles, *not*, is perhaps a contraction of ne ealles, *not at all;* nalles þæt ân, *not that alone.*

462. Nas also signifying *not*, seems not to come from ne-wæs, but rather to be a contraction of nalles (for ne ealles), as:

Þý hit bîð þæs monnes gód, naś þæs anwealdes, gif se anweald gód bîð, *Therefore it is the good of the man, not of the power, if the power be good.*

Of his âgenre gecynde, nas of þînre, *Of its own nature, not of thine.*

For nas, we sometimes find næs. This however must not be confounded with næs, *was not.* It is also found with a second negation, as, næs nâ.

463. Although the negation, as appears from the above examples, is often, as in other languages, expressed by a single word, yet it frequently consists of two, the one of which is placed before the noun, the other before the verb. Negative words compounded with *ne*, *n* are in particular not considered as expressing a perfect negation, if the *ne* be not repeated, as: nân man ne siwað niwne scyp tó ealdum reâfe, *no man seweth a new shred on an old garment.* Even if the sentence contain other negative words, ne is nevertheless repeated, as, ne geseâh næfre nân man God, *No man ever (never) saw (not) God.* Ge wênað þæt ge nân gecyndelic gód ne gesælþe on innan eów selfum næbben, *Ye think that ye have no natural good nor happiness within yourselves.*

464. If the negative belong to a verb, both ne and nâ are often used, and the verb is placed between, as:

Ne beþurfon nâ þâ hǽlan lǽces, ac þâ þe untrume synd, *The hale need not the physician (leech), but they who are sick.* Ne eom ic nâ Crist, *I am not Christ.*

465. *Nor* and *not* are expressed by ne ne, when *not* (ne) precedes, as: Ne farė ge ne ne fyligeað, *Go not, nor follow (him);* but after nâðer, *neither*, only a single ne follows in each member, as: Goldhordiað eôw sôðlice goldhordas on heofenan, þær nâþor ôm ne moþðe hit ne fornymð, and þær þeôfas ne delfað, ne ne forstelað, *But lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through (delve) nor steal.* We have here examples of both forms of expression.

FIFTH PART.

Of Versification.

Different Sorts of Rime.

1. Alliteration.

466. The Anglo-Saxon versification, like the Old Norse or Icelandic, and that of other ancient Gothic nations, has a peculiar construction, the chief characteristic of which does not consist in syllabic quantity, but in *Alliterative Rimė*, or *Alliteration;* that is, when, in two immediately successive, and connected, lines, there occur three words, beginning with the same letter, and so that the third, or last, word stands first in the second

line, and the two others in the first line: the initial letters, in these three words, are then called *riming letters.* The last of these letters is considered as the *chief letter;* after which the two letters, in the preceding verse, which are called *sub-letters*, must be adjusted; for instance, in Beowulf, v. 256. edit. 1855.

Þâ *w*æs æfter *w*iste — *Then was after the feast*
*W*ôp up-a-hafen, — *A cry raised.*

Here the three words, wæs, wiste, and wôp contain the *riming letters*, of which the *w* in wôp is the *chief letter*, and the two others, *sub-letters.*

467. If the *chief letter* is a vowel, the *sub-letters* must also be vowels, yet, if possible, not the same, as, for instance, Beow. v. 224.

*Eo*tenas and *y*lfe — *Giants and elves*
and orceas. — *and spectres.*

Here the *o* in orceas is the *chief letter*, and *eo* and *y* the *sub-letters;* all three different.

468. With respect to this alliteration, the following rules are observed. The riming letters are always found in those words which have the stress or tone on the syllable that begins with them; but a word may commence with a toneless derivative syllable *(ge, be, a)*, without disturbing the alliteration. It is, moreover, a rule, that, in the two connected lines, there must not be more than three words beginning in this manner; though a toneless prefix, or a toneless particle, is not considered as any infringement.

469. The *chief letter* does not necessarily stand first in the second line, but is often preceded by one or more short words, yet not by such as require the tone or emphasis in reading. These short precursory words which, though independent of the structure of the verse, are necessary to the completion of the sense, constitute what may be called the *complement*, which, in

verses, that are transcribed continuously, as in the Mss., we must be careful not to confound with the verse itself, lest the alliteration, the structure of the verse, and even the sense, be thereby destroyed.

470. In short verses there occurs sometimes but one *sub-letter*, especially if the *chief letter* be double, as: *sc, st, sw*; for then the *sub-letter* should also be double, and three such alliterations, in two successive lines, would not only be unpleasant to the ear, but also difficult to find.

471. As an example of all this, I will cite the following lines from Beow. v. 214. sqq.

In *C*aines cynne	*On Cain's race*
þone cwealm gewræc	*that death avenged*
*é*ce drihten,	*the eternal Lord,*
þæs þe he *A*bel slôg:	*for that he Abel slew.*
ne ge*f*eâh he þǽre *f*æhðe,	*He joyed not in that enmity,*
ac he hine *f*eor forwræc,	*for he him far banished*
*m*etod for þý *m*âne	*the Creator for that crime*
*m*ancynne fram.	*from mankind.*

In the first two lines are three riming letters, viz. *c* in Caines, cynne, and cwealm; þone is here the complement. In the following two, there are only two riming letters, namely, the vowels *e* and *a* in é*c*e and *A*bel; þæs þe he are here the complement. In the next two lines, the riming letter is *f*, in the words ge*f*eâh, *f*æhðe and *f*eor, notwithstanding the *ge* in ge*f*eâh, which is only a derivative prefix and void of accent. In like manner, forwræc occasions no violation of the law, although it begins with *f*; as the syllable for, like the German *ver*, is unaccented (468). The words ac he hine, here form the complement. In the last two lines, all is regular (466).

472. In A. S. poetry the two lines connected by alliteration, need not be connected also in sense, on the

contrary, their separation in sense seems rather to have been sought after; yet it seldom, or never, happens here, as in Greek and Latin verse, that one period is concluded and another commenced, in the middle of a line, perhaps because in A. S. the lines are so short.

473. From the circumstance that lines thus riming together are so often separated in sense, it follows also that the A. S. poems are seldom divided, like the O. Norse, into regular stanzas, of six or eight lines each; and although this arrangement may sometimes be traced, for instance, in the above-cited stanza of eight lines, which is followed by another also of eight lines; yet it seems a mere effect of accident, and that the verse generally runs on, without any division into strophes: for instance, in the fragment of a metrical version of the Book of Judith: (Analecta A. S. p. 147).

Þæs se hlanca gefeâh	*At this the lank wolf*
wulf in walde	*in the wood rejoiced,*
and se wanna hrefn	*and the sad raven,*
wæl-gîfre fugel	*the fowl greedy of slaughter,*
westan bêgen	*both from the west,*
þæt him þâ þeôdguman,	*that men for them*
þôhton tilian	*should think to prepare*
fylle on fæ̂gum, &c.	*a slaughter of the fated.*

Here the first line, although evidently beginning a new sentence, does not belong to the second, but to the foregoing; while the 2nd and 3d, the 4th and 5th, &c. belong to each other: here therefore there is no regular stanza.

474. Another remarkable instance of this is from a poem at the conclusion of the *Menologium Saxonicum.*

Meotod âna wât	*The Creator alone knoweth*
hwyðer seô sâwul sceal	*whither the soul shall*
syððan hweorfan:	*afterwards pass*
and ealle þâ gâstas,	*and all the spirits,*

5	Þe for gode hweorfað,	*that pass before God,*
	æfter deâð-dæge	*after death-day,*
	dômes bîdað.	*abide their doom.*
	On fæder fæðme,	*In their Father's bosom*
	is seô forð-gesceaft	*is their future state*
10	digol and dyrne,	*secret and hidden,*
	drihten âna wât,	*God alone knoweth (it)*
	nergende fæder;	*the preserving Father:*
	nænig eft cymeð	*no one again cometh*
	hider under hrôfas,	*hither under (our) roofs,*
15	Þe þæt her for sôð	*who that here in sooth*
	mannum secge,	*may say to men,*
	hwylc sŷ metodes gesceaft,	*what is the state of God,*
	sige-folca geseta,	*the seats of the victor people,*
	Þær he sylfa wunað.	*where he himself dwelleth.*

In the foregoing, it is the 9th and 10th, the 11th and 12th, the 13th and 14th, 15th and 16th lines, which are connected in sense; but the 10th and 11th, the 12th and 13th, &c. that are united by alliteration.

2. Line-Rime and Final-Rime.

475. Besides alliteration, the northern poetry appears, from the earliest times, even before the introduction of Christianity, to have had also *Line-Rime* and *Final-Rime.* Line-Rime is when two syllables, in the same line of verse, have their vowels and the consonants following them alike, which is called *perfect rime* (consonances), or unlike vowels, and only the following consonants the same, which is called *half rime* (assonances).

In the „Riming poem", (Cod. Exon. p. 352).

Flân man hwîteð,[1])	*They dart the javelin,*
burg sorg bîteð.	*sorrow biteth the city.*

[1]) hwîteð probably for hweteð *impellit,* to rime with bîteð. Other instances of the kind occur in the poem itself.

Where flân and man, burg and sorg make such line-rimes.

476. Final rime is sufficiently known as a chief characteristic of modern versification. This is either monosyllabic, dissyllabic, or even trisyllabic. Of these three sorts occur specimens in the above quoted poem, as: stôl and gôl, gliwum and hiwum, hereden and genereden; and although but a single A.S. poem, and that a very obscure one, has hitherto been discovered in this rime, namely, the one just cited, which has final rime throughout, and occasionally line rime, it is, nevertheless, probable that both these kinds of rime were employed by the Anglo-Saxons, and other Teutonic nations, from a very remote period. With regard to final rime, there seems to be no doubt; for the Anglo-Saxon poets, as Aldhelm, Ao. 709; Boniface, Ao. 755; Venerable Beda, Alcuin, and others, having left behind them Latin poems in rime, amounts to a proof that this kind of versification was older than, and universally known in, their time.

The Anglo-Saxon poetry with which we are acquainted may, with the exception of the „Riming Poem" before cited, be comprised under the denomination of Narrative Verse, corresponding to the Old Norse Fornyrða lag, or *Ancient lay*, viz.

1. Ordinary Narrative verse.

477. The characteristics of this species of verse are *a*) the alliteration above explained, without any other sort of rime; *b*) the number of emphatic syllables. The length of each line of Narrative Verse is not so accurately determined as in Latin, by feet. All that here

has influence upon the measure, seems, as in O. Norse, to be the long or accented syllables, which have an emphasis in the context, of which there are two in a line, each of which is usually followed by one, two, or even more, syllables, provided the natural intonation in the reading admits of their being pronounced short; but these long and short syllables do not seem, to be arranged according to other rules than those prescribed by the ear, and the cadence of the verse; yet two or more accented syllables seldom occur unaccompanied by some short ones. In Greek and Latin, a dactyl and a spondee are equivalent, but, in this sort of verse, a dactyl, a spondee, a trochee and an amphibrachys, are all considered as equivalent, because they have each one emphatic syllable.

478. If, for instance, we apply these principles to the verses already cited (474), we shall find, in the second line, first, h w y ð e r s e ó as a complement, then s â w u l s c e a l, consisting of three syllables, but of which two only, viz. the first and the last, are long; the middle one *ul*, being toneless or short, serves, as it were, to facilitate the connection between the long ones. The third line has no complement, but begins at once with a long syllable, which is followed by a short one; after which come another long and a short; this line therefore also contains two long syllables. The fourth, strictly speaking, has no proper complement, having only one sub-letter, unless we give that name to whatever, in such a case, precedes the first emphatic syllable; but, by whatever name we call it, it is easy to perceive that a n d does not belong to the verse, which, strictly speaking, begins only at e a l l e þ â, consisting of one long and two short syllables; this is followed by g â s t a s, a long and a short: here therefore are again two long syllables. The fifth, except that it has þ e f o r for complement, in other respects resembles the third. In the

sixth, æfter is the complement, which is followed by two long syllables, the latter of which is accompanied by a short one, being the reverse of the arrangement of the second line. The seventh is constructed like the third. From what precedes, it appears, that however unlike these lines may seem to be in their structure, they are, nevertheless, formed according to one rule, viz. they have all two long syllables, accompanied by at least one short, and are either preceded, or not, by a complement.

479. To the same species of verse belong also the specimens quoted Nr. 466. 467. 471. 473; having all two long syllables in each line, followed by some short ones, generally by one short after each long; they are therefore usually found to consist of four syllables, though it is not the total number of syllables, but only of the long or accented ones, which determines the metre; for a line may consist of three syllables, viz. when one of the long ones has no short one after it; or of five, when one of the long syllables is followed by two short. If therefore we bear not in mind that the complement must be abstracted, and not taken into the account, we may, with Hickes, make out, that A. S. verse may consist of 3, 4, 5, 6, 7, 8, 9, or more syllables; or, in other words, be as long or as short as we please, that is, be without metre, and therefore no verse at all, to the idea of which, an arrangement, or distribution of words, according to time, or determinate measure, seems indispensable: but by attending to the rules here laid down, we find that the metre is as determinate in this, as in any other language, though according to peculiar laws. A line of this verse consists sometimes of a single word, as (speaking of Enoch):

Nales deâðe swealt	*He died not the death*
middangeardes	*of the world (nature)*
swâ her men dôð.	*as men here do.*

Here middangeardes forms an entire line, which is perfectly correct, for the word contains two long syllables, midd and geard followed by two short ones, an and es. The next line has in the first place, swâ her for complement, then men, which contains the chief letter, *m*, and dôð, both of which are long; this line requires no short syllable as an accompaniment to these two, since it commences with a dissyllabic complement. Another single-worded verse, viz. (alluding to Solomon):

getimbrede	*he built*
tempel gode	*a temple to God,*

seems to contain a fault, unless a word has slipped out by accident (perhaps heâh *high*); for getimbrede has only one long syllable, viz. timb, which is insufficient; though the line has altogether four syllables, being the usual number. The number therefore both of these, and of the words, is only a secondary point in the scansion of the metre.

2. Long Narrative Verse.

480. Narrative verse is so general and established among the Anglo-Saxons, that only a single essential deviation from, or rather variety of, it has been found, corresponding nearly to the six-lined Fornyrðalag, which is also among the Icelanders an ancient and regular offspring of the same. Such licence as the metre itself allows, in its original nature, cannot, of course, here be taken into consideration. This variety, which may be termed the *Long Narrative Verse*, is sometimes used by Cædmon, along with the ordinary kind; as at p. 16. l. 32. sqq.

Gesett hæfde he hie swâ gesæliclîce;
ænne hæfde he swâ swiðne geworhtne,
swâ mihtigne on his môd-geþohte,

he let hine swâ micles wealdan,
nehstne tô him on heofona rîce,
hæfde he hine swâ hwîtne geworhtne;
swâ wynlîc wæs his wæstm on heofonum,
þæt him com from weroda drihtne,
gelîc wæs he þâm leôhtum steorrum,
lof sceolde he drihtnes wyrcean,
dýran sceolde he his dreâmas on heofonum,
and sceolde his drihtne þancian,
þæs leânes þe he him on þâm leôhte gescerede,
þonne lête he his hine lange wealdan:
ac he awende hit him tô wyrsan þinge,
ongan him winn up-ahebban
wið þone hêhstan heofnes wealdend,
þé siteð on þâm hâlgan stôle,
deore wæs he drihtne ûrum;
ne mihte him bedyrned wyrðan,
þæt his engyl ongan
ofermôd wesan[1]).

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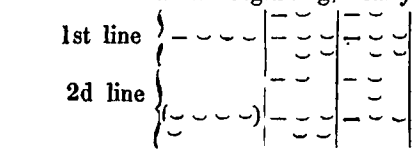
[1]) *He had placed them in such bliss;*
one he had made so potent,
so mighty in his mind's thought,
he allowed him such extensive sway,
next to himself in the kingdom of heaven,
he had created him so bright,
so beautiful was his form in heaven,
that came to him from the Lord of Hosts,
he was like the light stars;
he sould work the praise of the Lord,
he should hold dear his joys in heaven,
and should thank his Lord,
for the bounty he bestowed upon him in that light;
then he would have let him possess it long:
but he turned it for himself to a worse purpose,
began to raise war
against the highest ruler of heaven,
who sitteth on the holy seat:
dear he had been to our Lord;

481. We have here in the first line of each couplet, three ictus, besides a number (3—6) of short syllables, expecially between the first and second ictus. In the second line are only two ictus at the conclusion, but preceded by a very long complement of from four to eight short syllables, which usually makes the second line of each couplet as long as the first: it has, moreover, a half ictus in the beginning, nearly as follows:



The first line has always two sub-letters at the first two ictus. The second line has its chief letter at the first ictus; that is, in the middle of the line, after the complement, very seldom in the beginning, where the weaker emphasis, or half ictus is found.

I have inserted this piece entire, for the sake of giving a distinct idea of the system: it consists of twenty lines, or ten couplets, and, both at the beginning and the end, stands in immediate connexion with the common narrative verse of the poem; the poet's design, in this transition to a metre of a more solemn kind, being obviously to suit his verse to the grandeur of his subject, viz. the exalted splendour and heinous rebellion of the archangel.

482. In the more recent language, namely the old English, or corrupt A. S., the old versification was long preserved, and but gradually changed. Of this we have a considerable and very regular specimen in the *Vision and Crede of Piers Ploughman,* written by Robert Langlande about the middle of the 14th century.

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20. it might not be hidden from him,
that his angel began
to be presumptuous.

I *l*oked on my *l*eft half,
as the *l*ady me taughte,
and was *w*ar of a *w*omman
*w*orthiliche yclothed,
purfiled with pelure,
the *f*ynest upon erthe,
y*co*rouned with a *co*roune,
the *k*yng hath noon bettre;
*f*etisliche hire *f*yngres
were *f*retted with gold wyr,
and theron *r*ede *r*ubies
as *r*ede as any gleede,
and *d*iamaundes of *d*errest pris,
and *d*ouble manere saphires, &c.

In the 3d line, was is not connected with the alliteration, being toneless. In the 5th and 6th lines, the riming letter is not *p* but *f*, though only twice occurring; for the word *upon* being a compound, *up-on*, and having the *p* at the end, not at the beginning, of a syllable, cannot, by any means, be made to contain p as a riming letter.

Of Dialects.

483. A few words only need be dedicated to the subject of dialects, of which the Anglo-Saxon, like other languages, had, without doubt, several; but they are now of little importance, having long since disappeared, excepting what may possibly yet be preserved to us in documents from different shires or districts. From these,

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1. Half *side*, O. N. hâlfa. 5. purfiled *bordered*, Fr. *pourfile*; pelure for pellure *furs*, from Lat. *pellis*, O. N. pell. 9. fetislich *handsomely*. 12. glêde *burning coal*, A. S. glêd, Dan. Glød.

were it possible to arrange them locally, an idea might be formed of the dialects of the seven tribes, which cannot, however, be supposed to have varied much the one from the other, as the various races had long been melted into one nation, and were, indeed, united as one kingdom, before the chief epoch of their literature began; and it must be borne in mind that whatever was composed anterior to that epoch has most probably been transmitted to us in the dress that was given it, at a later period, by transcribers who never dreamed of attaching any importance to an old and obsolete orthography or pronunciation. At least, in the A. S. works hitherto printed, no clear traces are to be met with of anything that can well be called a variation of dialect, unless the uncertain orthography to be found, in one and the same author, may be thought deserving of that name, which seems to me highly improbable, as, upon this principle, we should find among authors in every ancient language, especially at the beginning of its literature, an endless number of dialects.

484. Hickes, Grammatica Anglo-Saxonica et Moesogothica, it is true, divides the A. S. into three dialects; the first, which prevailed till the invasion of the Danes (337 years); the second, till the Norman Conquest (274 years); and the third, till the reign of Henry the Second. But it must strike every one that these are periods in the history of the language, not dialects. Of the first there is nothing genuine extant, except a fragment, in Beda, of Cædmon's paraphrase of the Bible, the language of which does not differ from that in Canute the Great's time. Hickes likewise cites the Cottonian *Harmonia Evangelica*, Heliand, Poema Saxonicum, edit. Schmeller, Monachii, 1830, and edit. Köne, Münster, 1855, in verse, but this is in *Old-Saxon*, not in *Anglo-Saxon*, of which every one may be convinced by the examples quoted. It is indeed

inconceivable how he could introduce it on this occasion, when, Gr. A. S. p. 189, (where he has given long specimens of it, as examples of its versification, yet without arranging them as verses,) he expressly calls it *Francic. Eodem genere carminis,* says he, *etiam usus est* Germanorum *quisquis ille fuit, qui* Francice *composuit Harmoniam illam 4 Evangeliorum, quae Liber Canuti inscribitur, in Bibl. Cottoniana,* &c. To the second period, which he calls the *Dialectus Dano-Saxonica,* he refers, in particular, two interlined glosses of the Gospels, the one called the *Rushworthian* (Ms. Bodl.) and the other the *Cottonian* (Nero D. IV.). But it is singular that he was not aware of his own inconsistency, in describing this dialect as barbarous and corrupt to the highest degree, notwithstanding that all the A. S. literature belongs to the same period. The fact is that his meaning is not, as he expresses it, the *Dano-Saxon* historical period, but only the *Northumbrian dialect*, which was probably mixed and corrupted enough; as Northumberland was often subject to Northern princes, and half inhabited by Scandinavians. The third period, which he subdivides into two parts, the *Norman-Saxon* and the *Half-Saxon,* lies without the limits of the tongue, which was then in a state of dissolution, and transition to the English.

485. Although I cannot, by any means, agree with Hickes in this division of the Anglo-Saxon dialects, yet the examples which he adduces from the two beforementioned M. S. S. contain so many deviations from the current Anglo-Saxon, that they may justly be considered as a separate dialect, which may be called the *Northumbrian.* For instance; œ is of frequent occurrence, as, nellaþ ge dœme, *nolite judicare*; instead of dêman. The infinitive often ends in a or e. In like manner, n is often rejected in the simple order of nouns-substantive, and in the definite form of adjectives, &c., as, þâ

ælmessa instead of ælmessan, from seó ælmesse, *alms;* ðone stranga for þone strangan, from strang, *strong;* þæs ilca godspelleres, for ilcan, *of the same Evangelist;* habba for habban, *to have;* buta for butan, *without.* In the gen. plur., the termination *-ana* is often found, which seems to be the O. Norse *-a-nna*, and to express the article, which is not else appended to the noun, in this language, as, ne geþencas fíf hlâfana, for ge ne geþenceað þǽra fíf hláfa, *ye think not on the five loaves*; -s is often used, instead of -ð or -þ, in the terminations of verbs, as, we habbas for habbað, *we have;* and mid þý ge him (hine) findas, seggas me, *and when ye find him, tell me*; hwæt sœcas ge? *what seek ye*? Here it appears also that the difference between að and e in the plur. (viz. that e is used when the personal pronoun immediately follows) is lost. Gecennes sunu, (for gecenð), *she shall bear a son*; Ðær ne hrust ne êc mohþe (moðþe) gespilles, *where neither rust nor moth corrupt.* Th 2nd person often ends in -s instead of -st, as: þú gesóhtes *thou soughtest;* hwær wunas or býes-to? *where dwellest thou?* The first person of the 1. class, 1. Conj. ends in -a for -ige, as in O. Norse, as, ic fulwa iuih, *I baptize you*; but in the other classes of verbs it often terminates in -o or -u, as, ic sendo, *I send*; ic cweþu, *I say*; ic awecco, *I awake*; which seems however to be a remnant of the old Germanic dialects, brought to the country by the Anglo-Saxons themselves: o is also found, instead of e, in other terminations, especially in feminine words, as: þǽre yldo for ylde, from yld, *age.* In this dialect, the vowels also often undergo a change, and the inflections and rules of construction are frequently neglected.

486. At the same time, it may be observed that, even in the purer A. S. pieces, some of the peculiarities

of this dialect are, here and there, to be traced, as a for an, and o for e, in the termination, also éo for y and e for eo, ea, in the middle of words, which perhaps are to be ascribed to the dialect of the transcribers, and might, should this tongue ever become an object of critical investigation, possibly help to determine the age of manuscripts and the place where they were written. Some of these peculiarities being common to the Frisic and Old-Saxon, may safely be ascribed to that tribe of Angles which seated itself in Northumberland, and not to the Scadinavians, in whose language they are not to be found, and thus contribute to prove that the Angles were of genuine Teutonic and not of Scandinavian, origin.

From

The New Testament.

(Matth. V. 43—48.)

Ge gehŷrdon þæt gecweden wæs, lufa þinne nextan[1], and hata þinne feônd; sôþlîce[2] ic secge eôw: lufiað eôwre fŷnd, and dôð wel þâm þe eôw yfel dôð, and gebiddað for eôwre êhteras[3] and tæ̂lendum[4] eôw; þæt ge sŷn eôwres fæder bearn, þe on heofonum ys, se ðe dêð þæt his sunne ûp-âspringð ofer þâ gôdan and ofer þâ yfelan, and he læt rinan ofer þâ rihtwîsan, and ofer þâ unrihtwîsan. Gif ge sôðlîce þâ lufiað, þe eôw lufiað, hwylce mêde habbað ge? hû ne[5] dôð mânfulle[6] swâ? And gif ge þæt ân dôð, þæt ge eôwre gebrôðra wylcumiað[7], hwæt dô ge mâre? hû ne dôð hæ̂þene swâ? Eornustlîce beôð fulfremede[8], swâ eôwer heofonlîca fæder is fulfremed.

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1) Nextan or nyhstan, *next, neighbour.* 2) *Verily, but.* 3) Pl. of êhtere, *persecutor.* 4) More correctly tæ̂lendan, subint. þâ, for in this signification not governing a dative, as is evident from êhteras; R. tæ̂lan, *to speak ill of.* 5) Hû ne, an interrogative form, like the Lat. *nonne.* 6) Mânfull, *wicked, nefarious,* from mân, *wickedness.* 7) Wylcumian, *to welcome, salute.* 8) Fulfremed, *perfect.*

(Matth. VI. 1—15.)

Begýmað[1] þæt ge ne dôn eôwre rihtwîsnesse beforan mannum, þæt ge sŷn geherede[2] fram him, elles[3] næbbe ge mêde mid eôwrum fæder, þe on heofenum ys. Eornustlîce þonne þû þîne ælmessan[4] sylle, ne blâwe man býman[5] beforan ðe, swâ lîceteras[6] dôð on gesomnungum and on wîcum[7], þæt hŷ sîn geârwurþode[8] fram mannum; sôð ic eôw secge hîg onfengon hyrâ mêde. Sôðlîce þonne þû þîne ælmessan dô, nyte þîn wynstre[9] hwæt dô þîn swýþre[10]; þæt þîn ælmesse sŷ on diglum[11], and þîn fæder hit agylt[12] þe, se þe gesŷhð on diglum.

And þonne ge eôw gebiddon, ne beô ge swylce líceteras, þâ lufiað þæt hîg gebiddon hî[13] standende on gesomnungum and on stræta hyrnum[14], þæt men hîg geseôn; sôð ic secge eôw, hí onfengon hyra mêde. Dû sôðlîce, þonne þû þe gebidde, gang intô þînum bedclyfan[15] and, þînre dura belocenre, bide þînne fæder on diglum; and þîn fæder, þe gesŷhð on diglum, hyt agylt þe. Sôðlîce þonne ge eôw gebiddon, nellon ge sprecan fela swâ hæþene, hîg wênað þæt hîg sŷn gehŷrede on hyra menigfealdan spræce; nellen ge eornostlîce[16] him geefenlæcan[17]; sôðlîce eôwer fæder wât hwæt eôw þearf ys, ær þâm þe ge hine biddað. Eornustlîce gebiddað

1) Begýman, *to take heed.* 2) P. P. of herian, *to praise.* 3) *Else.* 4) Ælmesse, *alms.* 5) Býme, *trumpet.* 6) Lîcetere, *hypocrite.* 7) Wîc, *street, wick.* 8) *honoured.* 9) *Left (hand).* 10) *Right (hand).* 11) On diglum (or dihlum) *in secret,* from digul *secret.* 12) Agyldan *to pay, recompense.* 13) Þæt hig g. h., pl. subj. ic me gebidde, verb. refl. 14) *Corners of ways,* from strǽte *a street, way,* and hyrne *a corner.* 15) *Bedchamber,* from clyfa, O. N. klefi, Lat. *conclave.* 16) *Therefore, then.* 17) *Imitate.*

eôw þus: Fæder ûre! þû þe eart on heofenum, sî þîn nama gehâlgod; tô-becume[1] þîn rîce: geweorðe þîn willa on eorþan, swâ swâ on heofenum: ûrne dæghwamlîcan hlâf[2] syle ûs tô dæg: and forgyf ûs ûre gyltas[3], swâ swâ we forgifað ûrum gyltendum: and ne gelæde þû ûs on costnunge[4], ac alŷs ûs of yfele. Sôðlîce[5]. Witodlîce[6] gif ge forgifað mannum hyra synna, þonne forgyfð eôwer se heofenlîca fæder[7] eôw eôwre gyltas: gif ge sôðlîce ne forgyfað mannum, ne eôwer fæder ne forgyfð eôw eôwre synna.

(Marc. IV. 1—9.)

And eft he ongan hî æt ðære sæ læran, and hym wæs mycel mænegeo tô gegaderod; swâ þæt he on scip eôde, and on þære sæ wæs, and ealle seô mænegeo ymbe þâ sæ wæs on lande. And he hî fela on bîgspellum lærde, and hym tô cwæð on hys lâre: Gehŷrað! ût eôde se sædere hys sæd tô sâwenne; and þâ he seôw, sum feoll wið þone weg, and fugelas comon and hyt fræton[8]. Sum feoll ofer stân-scyligean[9], þar hyt næfde mycele eorðan, and sona ûp-eôde, forþâm-þe hyt næfde eorðan þiccnesse; þâ hyt ûp-eôde, seô sunne hyt forswælde[10], and hyt forscranc, forþâm hyt wirtruman[11] næfde. And sum feoll on þornas; þâ stigon ða þornas and forðrysmodon[12] þæt, and hyt wæstm ne bær: and sum feoll on gôd land, and hyt sealde, ûpstigende and wexende, wæstm, and ân brohte þrittigfealdne, sum syxtigfealdne, sum

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1) Tô-becuman *to come.* 2) *Bread, loaf.* 3) Gylt *sin, debt.* 4) *Temptation*, v. costnian, *to tempt.* 5) *Truly, amen.* 6) *For, since.* 7) Eôwer se h. f., literally, *your the heavenly Father.* 8) Fretan, *to devour.* 9) Stânscylig, *stony.* 10) Forswælan, *to burn, scorch.* 11) Wirtruma, *root.* 12) Forðrysmian, *to choke.*

hundfealdne. And he cwæð: gehýre se ðe eâran hæbbe tô gehýranne.

(Luc. XV. 11—32.)

He cwæð: sôðlîce, sum man hæfde twegen suna; þâ cwæð se gyngra[1] tô hys fæder: „Fæder! syle me mînne dæl þære æhte, þe me tô gebyreð[2]. Đâ dælde he him his æhte. Dâ æfter feawa dagum ealle his þing gegaderude se gingra sunu, and ferde wræclîce[3] on feorlen[4] rîce, and forspilde[5] þar his æhta, lybbende on his gælsan[6]. Dâ he hîg hæfde ealle amyrrede[7], þâ wearð mycel hunger on þâm rîce, and he wearð wædla; þâ fêrde he and folgude ânum burh-sittendum men þæs rîces; þâ sende he hyne tô hys tûne[8], þæt he heolde his swýn. Þâ gewilnode he his wambe[9] gefyllan of þâm beân-coddum, þe ða swýn æton, and him man ne sealde; þâ beþôhte he hyne and cwæð: „Eâlâ hû fela hýrlinga „on mînes fæder hûse hlâf genôhne habbað, and ic her „on hungre forwurðe[10]. Ic arîse and ic fare tô mînum „fæder, and ic secge hym: eâlâ fæder! ic syngode on „heofonas and beforan þe, nû ic neom wyrðe, þæt ic „beô þîn sunu genemned[11], dô me swâ ânne of þînum „hýrlingum." And hè arâs þâ, and com tô his fæder, and þâ gyt þâ he wæs feorr hys fæder, he hine geseâh, and wearð mid mildheortnesse astyrod[12], and agen hyne arn, and hyne beclypte[13], and cyste hyne. Þâ cwæð his

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1) The text has yldra in all the editions; the Vulgate has *adolescentior.* 2) Tô gebyrian *to belong to.* 3) *Abroad.* 4) *Distant.* 5) *Destroyed, dissipated.* 6) On his gælsan, *luxuriously*, from gælsa, *luxury.* 7) Amyrran, *to hinder, dissipate.* 8) *Town, farm.* 9) Wamb, *belly* (Scot. *wame*, Engl. *womb*). 10) Forwurðan, *to perish.* 11) Genemnan, *to name, call.* 12) Astyrian, *to excite, move.* 13) Beclyppan, *to embrace, clip.*

sunu: „Fæder! ic syngode on heofon and beforan þe, „nû ic ne eom wyrðe, þæt ic þîn sunu beô genemned.“ Þâ cwæð se fæder tô his þeowum: „Bringað raðe þæne „selestan gegyrelan[1], and scrŷdað hyne, and syllað hym „hring on his hand and gescŷ tô hys fôtum; and brin„gað ân fætt styric[2], and ofsleað, and ûtun etan and „gewistfullian[3]; forþâm þes mîn sunu wæs deâd, and „he geedcucude[4], he forwearð, and he ys gemêt.“[5] Þâ ongunnon hîg gewistlæcan[6].

Sôðlîce hys yldra sunu was on æcere, and he com, and þâ he þâm hûse geneâlæhte, he gehŷrde þæne sweg[7] and þæt wered[8]; þâ clypode he ænne þeow, and axode hine hwæt þæt wære. Þâ cwæð he: „Þîn brôðor „com, and þîn fæder ofslôh ân fætt cealf, forþâm-þe he „hyne hâlne onfeng.“ Þâ bealh[9] he hyne, and nolde ingân; þâ eôde his fæder ût, and ongan hyne biddan. Ðâ cwæð he, hys fæder andswariende: „Efne[10] swâ fela „geâra ic þe þeowude, and ic næfre þîn bebod ne for„gŷmde[11], and ne sealdest þû me næfre ân ticcen, þæt „ic mid mînum freôndum gewistfullude; ac syððan þes „þîn sunu com, þe hys spêde[12] mid myltystrum[13] amyrde, „þû ofslôge hym fætt cealf!“ Þâ cwæð he: „Sunu! þû „eart symle mid me, and ealle mîne þing synt þîne; þe „gebyrede gewistfullian[14] and geblissian; forþâm þes þîn „brôðor wæs deâd, and he geedcucede; he forwearð, and „he is gemêt.“

1) *Robe.* 2) *Calf.* 3) Gewistfullian, *to feast, make merry.* 4) Geedcucian, *to live again.* 5) Gemêtan, *to find.* 6) Gewistlæcan, *to feast.* 7) *Sound.* 8) *Company, assembly.* 9) Imp. of belgan, *to be angry* (verb. refl.). 10) *Lo!* 11) Forgŷman, *to neglect, transgress.* 12) *Substance.* 13) Myltystre, *harlot.* 14) *Rejoice.*

From
King Ælfred's Translation of Boethius.

I. On þǽre tîde þe Gotan of Sciððiumægþe[1] wiþ Rômanarîca gewin[2] up-ahôfon[3], and mid heora cyningum[4], Rædgota and Eallerica[5] wǽron hâtne, Rômanaburh abræcon[6], and eall Italiarîce, þæt is betwux þâm muntum and Sicilia ðâm eâlonde, in anwald gerehton[7]; and þâ[8] æfter þâm foresprecenan cyningum Ðeôdric feng tô þâm ilcan rîce[9], (se Ðeôdric wæs Amulinga[10], he wæs cristen, þeâh he on þâm arrianiscan gedwolan[11] þurhwunode[12]); he gehêt[13] Rômanum his freôndscipe, swâ þæt hî môstan heora ealdrihta[14] wyrðe[15] beôn; ac he þâ gehât swîðe yfele gelǽste[16], and swîðe wrâþe geendode mid manegum mâne, (þæt wæs tô-eâcan oþrum unarîmedum[17] yflum, þæt he Iôhannes þone papan hêt ofsleân)[18]. Đâ wæs sum consul, þæt we heretoha hâtaþ, Boetius wæs hâten, se wæs in bôc-cræftum[19] and on

1) Mægð, *nation, country.* 2) *War.* 3) Imp. of ûp-ahebban, *to raise, begin (war upon).* 4) The relative þe must be understood before Rædgota. 5) Radagast and Alaric. 6) Imp. of abrecan, *to destroy, conquer.* 7) Imp. of gerecċan, *to reduce (under their power).* 8) *Then.* 9) Feng tô rîce, *assumed the government,* from fôn, *to take,* &c. 10) Of the Amulings, or royal line of the Amalî. 11) Gedwolâ *error, heresy,* v. gedwellan, *to mislead.* 12) *To persevere, persist.* 13) Imp. of gehâtan, *to promise.* 14) *Of their ancient privileges,* gen. pl. of ealdriht. 15) *Worthy.* 16) Imp. of gelǽstan, *to fulfil, perform.* 17) *Numberless.* 18) *To slay.* 19) *Literature, book-craft.*

woruld-þeâwum[1] se rihtwîsesta; se þâ ongeat þâ manigfealdan yfel, þe se cyning Deódric wiþ þâm cristenandôme and wiþ þâm rômaniscum witum[2] dyde; he þâ gemunde[3] þâra êþnessa[4] and þâra ealdrihta, ðe hî under þâm câserum hæfdon heora eald-hlâfordum. Đâ ongan he smeâgan[5] and leornigan[6] on him selfum, hû he þæt rîce þâm unrihtwîsan cyninge aferran[7] mihte, and on rihtgeleâffulra and on rihtwîsra anwald gebringan. Sende þâ digellice ærend-gewritu[8] tô þâm câsere tô Constantinópolim (þær is Creca heâh-burh, and heora cynestôl)[9], forþâm se câsere wæs heora eald-hlâford-cynnes[10], bædon hine þæt he him tô heora cristendôme and ealdrihtum gefultumede[11]. Đâ þæt ongeat se wælhreowa[12] cyning Deódric, ðâ het he hine gebringan on carcerne[13], and þærinne belûcan. Đâ hit ðâ gelomp þæt se ârwyrða[14] þær[15] on swâ micelre nearonesse[16] becom[17], þâ wæs he swâ micle swiðor on his môde gedrêfed[18], swâ his môd êr swiðor tô þâm woruld-sælþum gewunod[19] wæs, and he ðâ nânre frôfre be-innan þâm carcerne ne gemunde; ac he gefeoll niwol[20] ofdûne on þâ flôr, and hine astrehte[21]

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1) *Secular institutions.* 2) Wita, *a wise man, counsellor.* 3) Imp. of gemunan, *to remember*; governs the gen. 4) Êþnes, *liberty, facility.* 5) *To inquire, to consider.* 6) *To learn, meditate.* 7) *To take away.* 8) *Letter, message.* 9) *Royal seat.* 10) Cynn, *family; kin.* 11) Imp. of gefultumian, *to help.* 12) *Cruel.* 13) carcern, *prison.* 14) *Venerable* (Dan. Ærværdig). 15) Conjecture for wæs, which cannot be combined with the imp. becom. 16) *Narrowness, strait.* 17) *To come.* 18) Gedrêfan, *to afflict.* 19) Gewunian, *to be accustomed, wont.* 20) Niwol, niwel, *prostrate.* 21) Imp. of astreccan, *to extend, stretch.*

swiðe unrôt[1] and ormôd, hine selfne ongan wêpan, and þus singende cwæþ:

II. Dâ liôð, þe ic wrecca geô lustbærlîce[2] song, ic sceal nû heôfiende[3] singan, and mid swîðe ungerâdum[4] wordum gesettan[5], þeâh ic geô hwîlum gecoplîce[6] funde; ac ic nû wêpende and gisciende[7] of gerâdra[8] worda misfô[9]. Me ablendan[10] þâs ungetreôwan[11] woruld-sælþa, and me þâ forletan[12] swâ blindne on þis dimme[13] hol; ôâ bereâfodon[14] (me) ælcere lustbærnesse[15]; þâ ôâ ic him æfre betst trûwode[16], ôâ wendoñ hî me heora bæc[17] tô, and me mid ealle[18] from gewitan[19]. Tô hwon[20] sceoldan, lâ! mîne frîend seggan þæt ic gesælig mon wære? Hû mæg se beôn gesælig, se ðe on ðâm gesælþum ðurhwunian ne môt?

III. Dâ ic þâ ðis leôþ, cwæð Boetius, geomriende[21] asungen hæfde, ôâ com ðær gân in tô me heofencund Wîsdôm, and þæt mîn murnende Môd mid his wordum gegrêtte; and þus cwæþ: Hû ne eart þû se mon, þe on mînre scôle wære afêd[22] and gelæred? ac hwonon[23] wurde þû mid þissum woruld-sorgum þus swîþe geswenced[24]? bûton ic wât þæt þû hæfst ôâra wæpna tô hraþe forgiten, ðe ic þe ær sealde. Dâ clipode se Wîsdôm and

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1) *Sad,* from rôt, *gay.* 2) *Merrily.* 3) Heôfian, *to wail, lament.* 4) *Rude, unprepared.* 5) *To compose.* 6) *Fitting.* 7) Giscian, *to sob.* 8) Gerâd, *ready.* 9) *To deviate, lack.* 10) Imp. of ablendan, *to blind.* 11) *False.* 12) Imp. of forlætan, *to leave.* 13) *Dim.* 14) Imp. of bereâfian, *to bereave,* governs the pers.' in acc. and the thing in gen. 15) *Pleasure.* 16) Imp. of trûwian, *to trust.* 17) *Back.* 18) Mid ealle, *altogether, quite.* 19) *Depart from me.* 20) Tô hwon, *wherefore.* 21) Geomrian, *to sigh, groan.* 22) *Fed, nurtured.* 23) *Whence, wherefore.* 23) *Troubled, afflicted.*

cwæþ: Gewîtaþ nû, awirgede[1] woruld-sorga! of mines þegenes môde, forþâm ge sind þâ mǽstan sceaþan[2]. Lætaþ hine eft hweorfan tô mînum lârum! Dâ eôde se Wîsdôm neâr, cwæþ Boetius, mînum hreowsiendan geþohte and hit swâ niowol hwæthwegu up arǽrde, adrîgde[3] þâ mînes Môdes eâgan, and hit fran[4] blîþum wordum, hwæþer hit on-cneôwe[5] his fôstormôdor? Mid þâm þe ðâ þæt Môd wiþ his bewende[6]; ðâ gecneôw hit swîðe sweotele his âgne môdor, þæt wæs se Wîsdôm, þe hit lange ǽr týde[7] and lǽrde, ac hit ongeat his lâre swîþe totorene and swîþe tobrocene[8] mid dysigra[9] hondum, and hine þâ fran hû þæt gewurde. Dâ andwyrde se Wîsdôm him and sæde, þæt his gingran hæfdon hine swâ totorenne, þær þær hî tiohhodon[10], þæt hî hine ealne habban sceoldon, ac hî gegaderiað monifeald dysig[11] on þǽre fortruwunga[12] and on þam gilpe[13], bûtan[14] heora hwelc eft tô hýre bôte[15] gecirre.

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1) *Accursed*, v. awyrgian. 2) Sceaþa, *robber*; *enemy*. 3) Imp. of adrîgan, *to dry up*. 4) Imp. of frinan, *to ask*. 5) Imp. subj. oncnâwan, *to know, recognize*. 6) Wiþ his bewende, *turned towards him*. 7) Imp. of týan, *to teach*. 8) P. P. tobrecan, *to break*. 9) *Foolish*. 10) Imp. of tiohhian, *to imagine, think*. 11) *Folly*. 12) *Precipitation, presumption*. 13) *Arrogance, vaunting*. 14) *Unless*. 15) *Reparation*.

Queen Eádgifu's Declaration Ao. 960.

From the Suppl. to *Lye's Dict.* Vol. 2.

and Kemble's Codex Diplomaticus. Vol. 2. No. 499.

Eâdgifu cýþ þâm arcebisceope and Cristes-cyrcean hyrede[1] hú hire land com æt Culingon[2]. Þæt is þæt hire lǽfde hire fæder land and bóc[3], swâ he mid rihte beget, and him his yldran lêfdon[4]. Hit gelamp þæt hire fæder aborgude[5] XXX punda æt Godan, and betæhte[6] him þæt land þæs feós tó anwedde[7], and he hit hæfde VII winter. Dâ gelamp emb þâ tíd þæt man beonn[8] ealle Cantware tó wîgge[9] tó Holme: þâ nolde Sigelm hire fæder tó wígge faran mid nânes mannes scette[10] unagifnum, and agef[11] þâ Godan XXX punda, and becwæþ[12] Eâdgife his dêhter land, and bóc sealde. Dâ he on wígge afeallen wæs, þâ ætsóc[13] Goda þæs feós ægiftes, and þæs landes wyrnde[14], oð þæt[15] on syxtan geâre. Dâ spræc hit fæstlice[16] Byrhsige Dyrincg, swâ lange oþ þâ witan, þe þâ wǽron, gerehton[17] Eâdgife

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1) Hyred *family, convent.* 2) *Cowling in Kent.* 3) *Title-deed.* 4) For lǽfdon, r. læfan, *to leave.* 5) Aborgian, *to borrow.* 6) Imp. of þetæcan, *to deliver.* 7) Þæs feós t. a., *in pledge for that money,* from wed, *a pledge.* 8) Imp. of bannan, *to convoke, proclaim.* 9) Wíg, *war.* 10) Scett or Sceatt, *property, treasure.* 11) Agifan, *to pay, restore.* 12) Imp. of becweþan, *to bequeath.* 13) Imp. of ætsacan, *to deny.* 14) Imp. of wyrnan, *to withhold, refuse.* 15) Oð þæt, *until*; the text has oð þæs. 16) s.h. fæstlice, *claimed.* 17) Imp. of gereccan, *to direct, determine.*

þæt heó sceolde hire fæder hand geclænsian[1] be swâ miclan feó; and heó þæs âð lǽdde[2] on ealre ðeóde gewitnesse tó Æglesforda[3], and þær geclænsude hire fæder þæs agiftes be XXX punda âðe. Đâ gyt heó ne môste landes brûcan[4], ǽr hire frýnd fundon æt[5] Eâdwearde cyncge, þæt he him þæt land forbeâd, swâ he ǽniges brûcan wolde[6], and he hit swâ âlet[7]. Đâ gelamp on fyrste þæt se cyninc Godan oncuðe[8] swâ swýðe, swâ him man ætrehte[9] bêc and land ealle þâ þe he âhte, and se cyninc hine þâ and ealle his âre[10] mid bócum and landum forgeaf Eâdgife, tó ateónne[11] swâ swâ heó wolde. Đâ cwæþ heó, þæt heó ne dorste for Gode him swâ leânian[12] swâ he hire tó geearnud[13] hæfde and agef him ealle his land, bûton twâm sulungum[14] æt Osterlande, and nolde þâ bêc agifan, ǽr heó wyste hû getriwlice[15] he hî æt landum healdan wolde. Đâ gewât Eâdweard cyncg, and fencg Æðelstân tó ríce. Đâ Godan sæl[16] þûhte, þâ gesóhte he þone kyninc Æðelstân, and bæd þæt he him geþingude[17] wiþ Eâdgife his bóca ęgift[18], and se cyncg þâ swâ dyde; and heó him ealle agef bûton Osterlandes bêc, and he þâ bóc, unnendre[19] handa,

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1) H. f. h. geclænsian, *to cleanse (her father's hand)*, i. e. *clear her father.* 2) Âð lǽdan, *to make oath*; G. *einen Eid ablegen*; D. *aflægge en Ed.* 3) *Aylesford.* 4) *Enjoy, possess.* 5) Findan æt, *to obtain from.* 6) *As (if) he would enjoy any.* 7) Imp. of alǽtan, *to renounce, resign.* 8) Oncunnan, *to reproach, inculpate.* 9) Ætreccan, *to abjudicate, interdict.* 10) Âr, *property, possessions.* 11) Ateón, *to dispose of.* 12) *Reward, requite.* 13) Earnian, *to earn, deserve.* 14) Sulung, *acre, carucate, (in Kent).* 15) *Faithfully.* 16) *A fit opportunity.* 17) Þingian, *to arrange, intercede.* 18) *Restitution.* 19) Unnendre handa, *donante manu, voluntarily,* from unnan, *to give, grant.*

hire tô let; and þâra oþerra mid eâðmettum[1] geþàncude, and ufen-an[2] þæt, twelfa sum hire âð sealde for geborenne and ungeborenne[3], þæt þis æfre gesett spræc[4] wære. And þis wæs gedôn on Æðelstânes kyncges gewitnesse, and his wytena æt Hamme wiþ Læwe[5]; and Eâdgifu hæfde land mid bôcum þâra twêgea cyninga dagas, hire suna. Đâ Eâdrêd geendude[6], and man Eâdgife berýpte[7] ælcere âre; þâ namon Godan twegen suna Leôfstân and Leôfríc on Eâdgífe þâs twâ foresprecenan land æt Culingon and æt Osterland, and sædon þâm cilde Eâdwîge, þe þâ gecoren[8] wæs, þæt hý rihtur hiora wæren þonne hire. Þæt þâ swâ wæs oð Eâdgâr astiðude[9], and he and his wytan gerehton þæt hý mânfull reâflâc gedôn hæfden, and hî hire hire âre gerehton and agefon. Đâ nam Eâdgifu be ðæs cyncges leâfe[10] and gewitnesse and eallra his bisceopa, þâ bêc, and land betæhte intô Cristes-cyrcean, mid hire âgenum handum up on þone altâre lêde[11], þân hyrede on êcnesse tô âre, and hire sâwle tô reste; and cwæþ þæt Crist sylf mid eallum heofonlicum mægne þonne awyrgde on écnesse, þe þâs gife æfre awende oðde gewanude[12]. Đus com þeôs âr intô Cristes-cyrcean hyrede.

Eâdward the Elder had three wives: 1. Ecgwyn, the mother of Æthelstân, who died Ao. 940; 2. Ælflæd, who had daughters only; 3. Eâdgifu, the mother of Eâdmund and Eâdred. Eâdmund had two sons, Eâdwig and Eâdgâr. Eâdwig died A. 959, and Eâdgifu A. 963.

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1) Mid eâðmettum, *humbly.* 2) *Besides, after.* 3) *For born and unborn.* 4) Gesett spræc, *a fixed agreement.* 5) *At Ham near Lewes.* 6) *Ended, died.* 7) Berýpan, *to bereave.* 8) *Chosen (king).* 9) Astiðude, perhaps an error for astíhtode, imp. of astihtian, *to dispose, order*; or: (wæs) astihtod, *was established (king).* 10) *Leave.* 11) *Laid,* imp. of lecgan. 12) *Diminish, impair.*

From King Cnût's Secular Laws.

Ðis is ðonne seó worldcunde[1] gerêdnes[2], ðe ic wille mid mînan witena-rǽde þæt man healde ofer eall Engla-land.

1. Ðæt is þonne ǽrest, þæt ic wille þæt man rihte laga upparǽre[3], and ǽghwylce unlaga[4] georne aſylle[5], and þæt man aweódige[6] and awyrtwalige[7] ǽghwylce unriht swâ man geornost mæge of ðissum earde[8], and arǽre up Godes riht, and heonanforþ[9] lǽte[10] manna gehwylcne, ge earmne ge[11] eádigne[12], folcrihtes weorþne[13], and him man rihte dómas déme.

2. And we lǽraþ[14] þæt, þeáh hwâ[15] agylte[16], and hine sylfne deópe forwyrce[17], ðonne gefadige[18] man ðâ steóre[19], swâ hit for Gode sý gebeorhlîc[20] and for worulde aberendlic[21]; and geþence swîþe georne se ðe dómes geweald[22] âge, hwæs he sylf georne[23], ðonne he ðus cwéð: *et dimitte nobis debita nostra, sicut et nos dimittimus*, þæt is on englisc: „and forgif ûs, Drihten! ûre

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1) *Secular.* 2) *Institution.* 3) *Raise, establish.* 4) *Illegality, injustice.* 5) Afyllan, *cast down, suppress.* 6) Aweódian, *to weed, pluck up,* from weód, *weed.* 7) Awyrtwalian, *to root up,* from wyrt, *plant, root, wort.* 8) *Land.* 9) *Henceforth.* 10) *Let,* also *consider.* 11) Ge---ge, *as well---as.* 12) Eâdig, *rich.* 13) Weorþe or wyrþe, *worthy.* 14) *Instruct, exhort.* 15) þeâh hwâ, *etsi quis.* 16) Agyltan, *commit crime, delinquere.* 17) Forwyrcan, *to lose, commit, implicate (himself).* 18) Gefadian, *to dispense, ordain.* 19) *Penalty, punishment.* 20) *Defensible, moderate, fitting.* 21) *Tolerable, bearable.* 22) *Power.* 23) Geornan or gyrnan, *to desire, yearn.*

gyltas, swâ we forgyfað ôâm ðe wiþ ûs agyltað." And we forbeôdað þæt man cristene men for ealles tô lytlum[1] huru tô deâþe ne forræde[2], ac elles geræde[3] man friþlîce[4] steôra folce tô ðearfe, and ne forspille[5] man for litlum Godes handgeweorce, and his âgenne ceâp, ðe he deôre gebohte.

3. And we forbeôdað þæt man cristene men ealles tô swîþe of earde ne sylle, ne on hæþendôme huru ne gebringe, ac beorge[6] man georne þæt man ôâ sâwla ne forfare[7], ðe Crist mid his âgenum life gebôhte.

4. And we beôdaþ þæt man eard georne clænsian agynne[8] on æghwylcum ende, and mânfulra dæda æghwær[9] geswîce[10]; and gif wiccean[11], oþþe wîgleras[12], morþwyrhtan[13], oþðe hôrcwênan[14] ahwær on lande wurþan[15] agytene[16], fýse hîg man georne ût of þysan earde, oþþe on earde forfære[17] hîg mid ealle, bûton hî geswîcan, and ðe deôpor gebêtan. And we beôdaþ þæt wiðersacan[18] and ûtlagan[19] Godes and manna of earde gewîtan, bûton hîg gebûgan[20], and þe georner gebêtan. And ðeôfas and ðeôdsceaþan tô tîman[21] forwyrþan[22], buton hîg geswîcan.

5. And we forbeôdaþ eornostlîce ælcne hæðenscype. Hæðenscype bîð þæt man idôla weorþige, þæt is, þæt

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1) *For too little.* 2) *Adjudge, prodere.* 3) Gerædian, *to decree, appoint.* 4) *Mild.* 5) Forspillan, *to destroy.* 6) Beorgan, *guard, take heed.* 7) Ferfaran, *let perish.* 8) Agynnan, *to begin, set about.* 9) *Everywhere*, i. q. ahwær. 10) *Cease, abstain from*, gov. Gen. 11) Wicce, *a witch.* 12) Wîglere, *a soothsayer, enchanter.* 13) Morþwyrhta, *a worker of deadly sin, a murderer.* 14) Hôrcwên, *harlot.* 15) For weorðon. 16) *Gotten, found*, p. p. of agytan. 17) I. q. forfare. 18) Wiðersaca, *an apostate, traitor.* 19) Utlaga, *an outlaw.* 20) *Submit.* 21) *At the time, instantly.* 22) *Perish.*

man weorþige hæþene godas, and sunnan oþþe monan, fŷr oþþe flôd[1], wæter-wyllas[2] oþþe stânas, oþþe ænniges cynnes wudu-treôwa[3], oþþe wiccancræft lufige, oþþe morþweorc gefremme on ænige wŷsan; oþþe on hlote[4] oþþe on fyrte[5], oþþe on swylcra gedwymera[6] ænig þing dreôge[7].

6. Manslagan and mânswaran[8], hâdbrecan[9] and æwbrecan[10], gebûgan and gebêtan, oþþe of cyþþe[11] mid synnan gewîtan.

7. Licceteras and leôgeras[12], rŷperas[13] and reâferas[14] Godes gramân[15] habban æfre, bûton hîg geswŷcan, and ðe deôpor gebêtan. And se þe wille eard rihtlîce clænsian and unriht alecgan[16], and rihtwŷsnesse lûfian, ðonne môt he georne ðillîces stŷran[17], and ðillîc ascunian[18].

8. Utan[19] eâc ealle ymb fryþes bôte[20] and feôs bôte smeâgan[21] swîþe georne; swâ ymbe fryþes bôte swâ ðâm bundan[22] sŷ selost[23], and ðâm þeôfan sŷ láþast[24]; and swâ ymbe feôs bôte, þæt ân mynet gange ofer ealle ðâs þeôde, bûton ælcon false, and þæt nân man ne for-

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1) *River.* 2) Wyll, *a well.* 3) Oþþe ænniges cynnes w. t., *or forest trees of any kind.* 4) *Lot.* 5) *Torch*; according to other readings, fyrhte. 6) *Juggling, deception, from* dwimor, *a phantom, spectre.* 7) *Do, perform.* 8) Mânswara, *perjurer.* 9) Hâdbreca, *a violator of holy orders.* 10) Æwbreca, *an adulterer*, from æw, *wedlock.* 11) Cyþðe, *country.* 12) Leôgere, *a liar.* 13) Rŷpere, *a thief.* 14) Reâfere, *a robber.* 15) *Anger.* 16) *Suppress.* 17) *Punish.* 18) *Shun.* 19) A verbal particle of exhortation equivalent to *let us.* 20) Bôt, *emendation, compensation*; whence fryþes bôt, *preservation of the peace,* and feôs bôt, *emendation of the coin,* from bêtan, *to amend.* 21) *Inquire.* 22) Bunda, *husbandman*, Dan. bonde. 23) Sup. of sæl, *good.* 24) Lâð, *detrimental, hateful.*

sace[1]. And se ðe ofer ðis false wyrce, ðolige[2] ðære handa ðe he þæt false mid worhte, and he hīg[3] mid nânum ðingum ne gebicge, ne mid golde ne mid seolfre. And gif man þonne ðæne gerêfan[4] teô[5], þæt he be his leâfe þæt false worhte; lâdige[6] hine mid ðrŷfealdre lâde; and gif seô lâd ðonne berste[7], hæbbe þone ylcan dôm ðe se þe þæt fals worhte.

9. And gemeta[8] and gewihta[9] rihte man georne, and ælces unrihtes heonon-forþ geswîce.

10. Burgbôte and bricgbôte[10] and scipforþunga[11] agynne man georne, and fyrdunga[12] eâc swâ â þonne[13] þearf sŷ for gemǽnlîcre[14] neôde.

A Spell
to promote the Fertility of Land rendered sterile by Witchcraft. From M. S. Cott. Caligula, A. 7.

Her ys seô bôt, hû þû mealht þîne æceras bêtan[15] gif hi nellaþ wel wexan[16], oððe þær hwilc ungedêfe[17] þing ongedôn bið, on drŷ[18] oððe on lyblâce[19].

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1) *Refuse.* 2) with gen. *forfeit.* 3) Hīg, i. e. *the hand.* 4) *Reeve* (D. *Greve*, G. *Graf*). 5) Teōn, *to accuse.* 6) Lâdian, *to clear, vindicate*, whence the subs. Lâd. 7) Berstan, *to be wanting, fail.* 8) Gemet, *a measure.* 9) Gewiht, *a weight.* 10) Burgbôt and bricgbôt, *the keeping of towns and bridges in repair.* 11) Scipforþung, *the equipment of ships.* 12) *Military levies.* 13) Â þonne, *whenever.* 14) *Common.* 15) *Restore, ameliorate.* 16) *Wax, grow, produce.* 17) *Improper, evil, unfitting,* from gedêfe, *quiet, convenient,* &c. 18) *Wizard,* but here it stands for drŷcraft, *witchcraft.* 19) *Enchantment.*

Genim[1] þonne on niht, ǽr hyt dagige, feówer tyrf on feówer healfa[2] þæs landes, and gemearca[3] hú hý ǽr stódon. Nim þonne ele[4] and hunig and beorman[5] and ǽlces feós meolc[6], þe on þǽm lande sý and ǽlces treówcynnes dǽl, þe on þǽm lande sý gewexen, bútan heardan beáman[7], and ǽlcre namcúþre[8] wyrte[9] dǽl, bútan glappan[10] ánon; and dó þonne hálig wæter ðæron, and drype[11] þonne þriwa on þone staðol[12] þára turfa, and cweðe þonne ðás word: *Crescite,* wexe, *et multiplicamini,* and gemænigfealde, *et replete,* and gefylle *terram,* þás eorðan! *In nomine patris et filii et spiritús sancti, sit benedicti,* and *Pater noster* swá oft swá þæt óðer, and bere siþþan þa túrf tó circean, and mæssepreost asinge feówer mæssan ofer þán turfon, and wende man þæt grêne[13] tó ðán weofode, and siþþan[14] gebringe man þa turf þær hí ǽr wǽron, ǽr sunnan setl-gange[15], and hæbbe him geworht of cwicbeáme[16] feówer Cristes mǽlo[17], and awríte on ǽlcon ende: Matthéus and Marcus, Lúcas and Ióhannes; lege[18] þat Cristes mǽl on þone pyt neoþeweardne[19], cweðe þonne: *Crux Mattheus, crux Marcus, crux Lucas, crux sanctus Ióhannes.* Nim þonne þa turf, and sete þærufon on[20], and cweðe þonne nigon síðon þás word: *Crescite,* and swá oft *Pater noster,* and wende þe þonne eástweard, and onlút[21] nigon síðon eádmódlíce[22], and cweð þonne þás word:

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1) Geniman, *to take.* 2) Healf, *side.* 3) *Mark, notice.* 4) *Oil.* 5) Beorma, *barm.* 6) *Milk.* 7) *Excepting hard timber trees.* 8) *Of which the name is known.* 9) Wyrt, *a plant, wort.* 10) Perhaps *burs (lappa)*; the word is not in Lye. 11) *Drip.* 12) *Foundation, place.* 13) *The green side.* 14) *Afterwards, then.* 15) *Sunset.* 16) *Mountain ash.* 17) Cristes mǽl, *Crucifix.* 18) *Lay.* 19) *Netherward.* 20) *Thereupon, thereover.* 21) Onlútan, *to bow, incline.* 22) *Humbly.*

Eâstweard ic stande,
árena ic me bidde[1],
bidde ic þone mǽran dñe
bidde þone miclan drihten,
bidde ic þone hâligan
heofonríces weard[2];
eorðan ic bidde
and ûpheofon[3],
and þâ sóþan
sancta Marían
and heofones meaht[4]
and heâh-reced[5];
þæt ic môte þis gealdor,[6]
mid gife drihtnes,
tóþum ontŷnan[7];
þurh trumne[8] geþanc[9]
aweccan þâs wæstmas ûs,
tó worulde nytte[10];
gefylle þâs foldan
mid fæste geleâfan[11],
wlitigian[12] þâs wancg-turf[13]
swâ se witega cwæð:
þæt se hæfde áre on eorðríce,
se þe ælmyssan[14]
dǽlde dômlîce[15]
drihtnes þances[16].

Wende ðe þonne þriwa sunganges[17], astrece[18] [þe] þonne on andlang, and arím[19] þær Letanias, and cweð þonne *Sanctus*, *sanctus*, *sanctus* oð ende. Sing þonne *Benedicite* aþenedon earmon[20] and *Magnificat* and *Pater noster* III, and bebeód[21] hit Criste, and sancta Marían, and þǽre hâlgan ród[22] tó lofe and tó weorðinga[23], and þâm [tó] âre[24], þe þat land âge, and eallon þâm þe him underðeódde synt.

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1) Árena ..... bidde. *I pray for blessings (benefits) on me*, árena i. q. âra, gen. plur. of âr. 2) *Preserver, guardian.* 3) *High heaven.* 4) *Power, might.* 5) Reced, *house, palace.* 6) or galdor, *incantation.* 7) *Dentibus aperire*, i. e. *utter.* 8) *Firm, steadfast.* 9) *Mind, thought.* 10) Nyt, *use.* 11) Mid f. g., *through firm belief.* 12) *Beautify, adorn, form.* 13) Wang, *a field.* 14) *Alms.* 15) Dômlîce here seems to signify *liberally.* 16) *For the sake of the Lord.* 17) *Round with the sun.* 18) *Prostrate.* 19) *Count, repeat.* 20) Aþenedon earmon, *with outstretched arms*, from aþenian, *to extend.* 21) Bebeódan, *to commit, commend.* 22) Ród, *rood.* 23) *To the praise and honour.* 24) *Use.*

Þonne þæt eall sîe gedôn, þonne nime man uncûð[1] sæd æt ælmesmannum[2], and selle him twâ swylc swylce man æt him nime, and gegaderie ealle his sulh-geteógo[3] tógædere; borige þonne on þâm beâme stôr[4] and finol[5] and gehâlgode sâpan[6], and gehâlgod sealt: nim þonne þæt sæd, sete on þæs sules bodig[7]. Cweð þonne:

Erce, erce, erce[8],
eorðan môdor,
geunne ðe se alwalda[9]
êce drihten
æcera wexendra[10]
and wriðendra[11],
eâcniendra[12]
and elniendra![13]
sceafta hen se[14]
scîre[15] wæstma,
and þære brâdan
bere[16] wæstma,
and þære hwîtan
hwæte wæstma,
and ealra
eorðan wæstma.
Geunne him
êce drihten
and his hâlige,
þe on heofonum synt;

1) *Belonging to another, alienus.* 2) *Almsmen.* 3) *Ploughing implements* (G. *Gezeug*). The word is wantig in Lye. 4) *Frankincense.* 5) *Fennel.* 6) Sâpe, *soap.* 7) *Body.* 8) Erce: Dr. Grimm conjectures that Erce may be the name of a goddess identical with the Lower Saxon Herke, or Harke, who is said to fly through the air bestowing abundance of earthly blessings on the land (Myth. pp. 232, 1186, edit. 2). He has not, however, noticed that þe in the third line refers to eorðan (*the earth* itself), not to eorðan môdor (*the mother of earth*). If the phrase were admissible, I would propose to read eorðe môdor. Of *erce* I can suggest nothing. 9) *Omnipotent.* 10) *Growing* i. e. *fertile.* This and the following genitives are governed by the verb geunnan. 11) Wriðian, *to increase, fructify.* 12) Eâcnian, *to conceive, bring forth.* 13) Elnian, *to strengthen, comfort.* 14) This line I do not understand: it is, no doubt, corrupt. 15) Scîr, *pure, bright.* 16) Bere, *barley.*

Þæt hys yrð[1] sî gefriþod[2] Nû bidde ic þæne[7] waldend,
wið ealra feônda gehwæne[3], se þe ðás woruld gesceôp,
and heô sî geborgen[4] þat ne sŷ nân tô þæs[8] cwidol
wið ealra bealwa[5] gehwylc, ne tô þæs cræftig man, [wif
þâra lyblâca þæt awendan ne mæge
geond land sâwen![6] word þus gecwedene!

Þonne man þâ sulh forðdrife, and þâ forman furh[9] onsceôte[10]; cweð þonne:

Hâl wes ðû, folde! on godes fæðme[12];
fîra[11] módor, fôdre[13] gefylled
beô ðû grôwende fîrum tô nytte.

Nim þonne ælces cynnes melo, and abace[14] man innewerdre handa brâdnæ hlâf, and gecned[15] hine mid meolce and mid hâlig-wætere; and lecge under þa forman furh; cweð þonne:

Ful æcer fôdres and ðâs eorðan,
fîra cinne, þe we on lifiað;
beorht blôwende[16] se god se þâs grundas geworhte
ðû gebletsod weorð! geunne ûs grôwende[17] gife,
þæs hâligan noman, þæt ûs corna gehwylc
þe ðás heofon gesceôp cume tô nytte.

Cweð þonne þriwa: *Crescite in nomine patris sit benedicti, Amen*; and *Pater noster* þriwa.

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1) *Land, crop.* 2) *Protected*, from gefriðian. 3) *Whomsoever.* 4) *Secured.* 5) Bealu, *malice, evil, bale.* 6) Geond land sâwen, *sown, dispersed through the land:* from sâwan. 7) For þone. 8) Tô þæs cwidol wîf and tô þæs cræftig man, *adeo maledica femina* and *adeo potens vir.* 9) *Furrow.* 10) Onsceôte, *push on, drive.* 11) Fîras (O. Nor. fîrar), *men.* 12) Fæðm, *bosom.* 13) Fôder, *food, fodder.* 14) Abacan, *to bake*; it here seems to signify *to heat* (in the inward part of the hand). 15) Gecnedan, *to knead.* 16) Blôwan, *to blow.* 17) Grôwan, *to grow.*

From Abbot Ælfric's View

of

The Old Testament.

A Saxon Treatise concerning the Old and New Testament, written about the time of King Edgar 700 yeares ago, &c. London 1623.

Se ælmihtiga scippend
geswûtelode hine sylfne,
þurh þa micclan weorc,
ðe he geworhte æt fruman[1],
and wolde þæt þa gesceafta
gesawon his mærða[2],
and on wuldre[3] mid him
wunodon on êcnisse,
on his underþeôdnisse
him æfre gehŷrsume;
forðâm þe hit is swîþe wôlic[4]
þæt ða geworhtan gesceafta
þâm ne beón gehŷrsume,
þe hî gesceôp and geworhte.
Næs þeós woruld æt fruman,
ac hî geworhte god silf,
se þe æfre þurhwunode,
bûton êlcum anginne,
on his miclan wuldre,
and on his mægen-þrymnisse[5],
eall swâ mihtig swâ he nû ys,
and eall swâ micel on his leóhte,
forðan-ðe he ys sóð leóht and lif
and sóðfæstnisse[6];
And se rǽd[7] wæs æfre
on his rǽdfæstum[8] geþance,
þæt he wyrcan wolde
þa wundorlican gesceafta;
be ðân-ðe[9] he wolde,
þurh his micclan wîsdôm,
þa gesceafta gescippan[10],
and þurh his sóðan lufe
hîg lîffæstan
on þâm lîfe þe hî habbað.
Her is seó hâlige þrinnis,
on þisum þrim hâdum[11]:

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1) Fruma, *beginning.* 2) Pl. of mærð, *greatness, glory.* 3) Wuldor, *glory.* 4) *Unjust, iniquitous.* 5) *Majesty,* from mægen, *might, main,* and þrymnis, *glory.* 6) Perhaps more correctly on sóðfæstnisse, *in truth.* 7) *Design, rede.* 8) *Firm, stable.* 9) *Seeing that, sicut.* 10) *Create.* 11) Hâd, *person, hood* in compos.

se ælmihtiga fæder,
of nânum oðrum gecumen,
and se micla wîsdôm,
of þâm wîsan fæder,
æfre of him ânum,
bûtan anginne acenned[1],
se þe ûs alýsde
of ûrum þeowte[2] syððan
mid þære menniscnisse,
þe he of Marîan genam.
Nú is heora begra lufu
him bâm æfre gemæne[3]:
þæt is se hâlga gâst,
þe ealle þing geliffæst,
swâ micel and swâ mihtig
þæt he mid his gift
ealle þa englas onlyht[4],
þe eardiað on heofenum;
and ealra manna heortan,
þe on middanearde[5] libbað,
þa þe rihtlîce gelýfað
on þone lýfigendan god;
and ealra manna synna
sóðlîce forgifð,
þâm þe heora synna
silfwilles[6] behreówsiað,
and nis nân forgifenis
bûton þurh his gife.
And he spræc þurh witegan,
þe witegodon[7] ymbe Crist;
forþan þe he ys se willa
and witodlîce[8] lufu
þæs fæder and þæs suna,
swâ swâ we sædon ær.
Seofonfealde gifa
he gifð mancynne,
git[9] be ðâm ic awrât[10] ær
on sumum ôðrum gewrite,
on engliscre spræce,
swâ swâ Isaias se witega
hit on bêc sette
on his witegunge[11].
Se ælmihtiga scippend
ðâ ðâ he englas gesceôp,
þâ geworhte he þurh his wîsdôm
tyn engla werod[12],
on þâm forman dæge,
on micelre fægernisse[13],
fela þúsenda,
on ðâm frumsceafte[14],
þæt hî on his wuldre
hine wurðedon[15] ealle,
lîchamleâse[16],

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1) P. P. of acennan, *to beget, gignere.* 2) Þeowet, *bondage.* 3) *Common.* 4) Onlyhtan, *to enlighten.* 5) *The earth.* 6) *Voluntarily.* 7) Imp. of witegan, *to prophesy.* 8) *Manifest.* 9) *Yet, but.* 10) Imp. of awrîtan, *to write.* 11) *Prophecy.* 12) *Multitude, host.* 13) *Beauty, fairness.* 14) Frumsceaft, *the first creation.* 15) Imp. of wurðian, *to worship.* 16) *Incorporeal.*

leôhte and strange,
bûton eallum synnum,
on gesælþe[1] libbende,
swâ wlitiges gecyndes[2]
swâ we secgan ne magon,
and nân yfel ðing
næs on ðâm englum ðâ git[3],
ne nân yfel ne com
þurh godes gesceapennisse[4],
forðan ðe he sylf is eall gôd,
and ælc gôd cymð of him.
And þa englas þâ wunodon
on þâm wuldre mid gode;
hwæt þá[5] binnan six dagum,
þe se sôða god
þa gesceafta gesceôp,
þe he gescippan wolde,
gesceawode[6] se ân engel,
þe þær ænlicost[7] wæs,
hû fæger he silf wæs,
and hû scînende on wuldre,
and cunnode[8] his mihte,
þæt he mihtig wæs gesceapen,
and him wel gelîcode
his wurðfullniss[9] þâ;
se hâtte Lûcifer,
þæt ys *leóht-berend*,
for þære miclan beorhtnisse
his mæran[10] hiwes[11].
Ðâ ðûhte him tô huxlîc[12]
þæt he hýran[13] sceolde
ænigum hlâforde,
þâ he swâ ænlîc wæs,
and nolde wurþian þone
þe hine geworhte,
and him ðancian æfre
ðæs þe he him forgeâf[14],
and beón him underðeódd
þæs þe swîðor georn lîce[15],
for þære micclan mærðe
þe he hine gemæðegode[16].
He nolde ðâ habban his scip-
pend
him to hlâforde,
ne he nolde þurhwunian
on þære sóðfæstnisse,
þæs sóðfæstan godes sunu,
þe hine gesceôp fægerne;
ac wolde mid rîccotere[17]
him rîce gewinnan,

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1) *Bliss.* 2) Swâ wlitiges gecyndes, *of so beautiful a nature.* 3) *Yet.* 4) *Creation.* 5) Hwæt þâ, *what then, but*; a from of expression of frequent occurrence in Anglo-Saxon. 6) Gesceawian, *to see, perceive.* 7) *Most beautiful, matchless.* 8) Cunnian, *to essay.* 9) *Dignity, grandeur.* 10) Mære, *bright, splendid.* 11) Hiw, *hue, form.* 12) *Base, degrading.* 13) *To obey,* gov. dat. 14) Forgifan, *to give.* 15) Þæs þe s. g., *for that the more willingly.* 16) *Honoured with.* 17) *Power, violence.*

and þurh módignisse[1]
hine macian tó gode:
and nam him gegadan[2]
ongean godes willan,
tó his únræde[3],
on eornost gefæstnod[4].
Dâ næfde he nân setl,
hwær he sittan mihte,
fórðan ðe nân heofon
nolde hine aberan[5],
ne nân ríce næs,
þe his mihte beón,
ongean godes willan,
þe geworhte ealle ðinc.
Dâ afunde[6] se módiga[7]
hwilce his mihta weron,
þâ þâ his fét ne mihton
furðon[8] ahwar[9] standan,
ac he feoll þâ adún
tó deofle awend,
and ealle his gegadan,
of ðâm godes hirede[10]
intó Helle wite
be heora gewirhtum[11].

From Abbot Ælfric's View

of

The New Testament.

Dâ æfter sumum fyrste
fêrde se apostol,
swâ swâ he gelaðod[12] wæs,
þurh þa geleâffullan,
tó gehendum[13] burgum,
bodigende[14] geleáfan . . .
He becom þâ tó ânre byrig,
swâ swâ he gebeden[15] wæs,
gehende Ephesan,
and þær bisceop gehâdode[16],

1) *Pride, moodiness.* 2) Gegada, *a companion, accomplice.* 3) *Evil council.* 4) Gefæstnian, *to fix, confirm.* 5) *Bear, endure.* 6) Imp. of afindan, *to find, experience.* 7) *Proud, moody.* 8) *Quidem, saltem.* 9) *Anywhere.* 10) *Court, family.* 11) Gewirht, *deed.* 12) Gelaðian, *to invite, congregate.* 13) Gehende, *neighbouring.* 14) Bodian, *to preach.* 15) Gebiddan, *to beseech, pray.* 16) Gehâdian, *to ordain, consecrate.*

and þa circlîcan þeâwas[1]
himsylf þær getæhte[2]
þâm gehâdodum preostum,
ðe he þær gelogode[3],
and mid micelre mærþe
þæt mennisc þær lærde
tô godes geleâfan
mid glædre heortan.
Đâ geseâh Iôhannes
sumne cniht[4] on þâm folce
iunglîcre ylde
and énlîces hiwes:
stranglîc on wæstme[5]
and wénlîc[6] on nebbe[7],
swîðe glæd on môde
and on angite[8] câf[9],
and begann tô lufienne
on his liðum[10] þeâwum
þone iungan cniht,
þæt he hine Criste gestrýnde[11].
Đâ beseâh[12] Iôhannes
swâ úp tô þâm bisceope,
þe þâ niwan[13] wæs gehâdod,
and him þus tô cwæð:
Wite þû, lâ bisceop!
Þæt ic wille þæt þú hæbbe
þisne iungan man mid þe
on þínre lâre æt hâm[14];
and ic hine þe befæste[15],
mid heâlîcre[16] gecneordnisse[17],
on Cristes gewitnysse[18],
and þissere gelaðunge[19].
Hwæt þâ se bisceop
bliðelice underfeng[20]
þone foresædan cniht,
and sæde þæt he wolde
his gymene[21] habban,
mid geornfulnysse[22],
swâ he him bebeâd,
on his wununge[23] mid him.
Iôhannes þâ eft
geedleahte[24] his word,
and gelôme[25] bebeâd
þâm bisceope mid hæsum[26],
þæt he þone iungan cniht

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1) Þâ c. þ., *the ecclesiastical rites.* 2) Imp. of getæcan, *to teach.* 3) Gelogian, *to place.* 4) *Boy, youth.* 5) *Growth, stature.* 6) *comely.* 7) *Countenance.* 8) *Understanding.* 9) *Acute.* 10) *Kind, meek.* 11) Imp. of gestrýnan, *to get, gain.* 12) Beseôn, *to look.* 13) *Newly.* 14) *At home.* 15) *Commit, entrust.* 16) *High, chief.* 17) *Care, diligence.* 18) *Witness, testimony.* 19) *Congregation.* 20) Underfôn, *to undertake.* 21) *Care.* 22) *Zeal, diligence.* 23) *Dwelling.* 24) Imp. of geedlæcan, *to repeat.* 25) *Often.* 26) Hæs, *precept, command.*

gewissian[1] sceolde
tô ðâm hâlgan geleâfan,
and he hâm þâ gewende[2]
eft tô Efesan-byrig,
tô his bisceopstôle.
Se bisceop ðâ underfeng,
swâ swâ him beboden wǽs,
þone iungan cniht,
and him Cristes lâre
dæghwâmlîce tæhte,
and hine deôrwurðlîce[3] heold,
oð ðæt he hine gefullode[4],
mid fullum trûwan[5]
þæt he geleâfful wǽre,
and he wunode swâ mid him
on ârwurðnysse[6],
oð þæt se bisceop
hine let faran be his willan;
wênde þæt he sceolde
on godes gife þurhwunian
on gâstlîcum þeâwum.
He geseâh þâ sona,
þæt he his sylfes geweold[7],
on ungerîpedum[8] freôdôme
and unstæðigum[9] þeâwum,
and begann þâ tô lufienne
leahtras[10] tô swîðe
and fela ûnðeâwas[11]
mid his efenealdum cnihtum,
þe ûnrǽdlîce[12] fêrdon
on heora îdelum lustum,
on gewemmednyssum[13]
and wôclîcum[14] gebærum[15].
He and his geféran þâ
begunnon tô lufienne
ðâ micclan druncennisse,
on nihtlîcum gedwylde[16],
and hîg þâ hine ongebrohton,
þæt he begann tô stelenne,
on heora gewunan,
and he gewenede swâ
hine sylfne simble
tô heora synlîcum þeâwum,
and tô mârum morðdædum[17]
mid þâm mânfullum flocce.
He genam þâ heardlîce[18],
þurh heora lâre,
on his orþance[19],
þâ egeslîcan[20] dǽda,
and swâ swâ môdig hors,

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1) *Show, instruct.* 2) Gewendan, *to depart, return.* 3) *Dearly.* 4) Gefullian, *to baptize.* 5) *Confidence.* 6) *Honour, respect.* 7) Þæt he h. s. g., *that he was master of himself;* gewealdan, *to govern.* 8) *Unripe.* 9) *Unsteady.* 10) Leahter, *crime, vice.* 11) *Evil practices.* 12) *Thoughtlessly, malo consilio.* 13) *Profligacies.* 14) *depraved,* i. q. wôlic. 15) Gebær, *habit, practice.* 16) *Error.* 17) *Deadly sins, murders.* 18) *Quickly.* 19) *Mind.* 20) *Horrid, atrocious.*

þe ungemidlod[1] byð,
and nele gehŷrsumian
þâm þe him on uppan sitt,
swâ fêrde se cniht,
on his fracedum[2] dǽdum
and on morðdǽdum
micclum gestrangod[3],
on orwênnysse[4]
his âgenre hǽle,
swâ þæt he ortrûwode
on his drihtnys mildheortnysse,
and his fulluhtes ne rôhte,
þe he underfangen hæfde.
Him þûhte þâ tô wâclîc,[5]
þæt he wolde gefremman
þâ leâsan[6] leahtras,
ac he leornode æfre
mâran and mâran
on hys mânfulnysse,
and ne let nânne
his gelîcan on yfele.
He ne geþafode þâ
þæt he underþeôd wǽre
yfelum gegadum,
þe hine ǽr forlǽrdon[7],
ac wolde beôn yldest[8]
on þâm yfelan flôcce,
and geworhte his geferan
tô wealdgengum[9] ealle
on wîdgillum[10] dûnum[11]
on ealre hreôwnysse[12].
Eft þâ æfter fyrste
fêrde se apostol
tô þǽre foresæḍan byrig,
þe se bisceop onwunode,
þe þone cniht hæfde
on his gŷmene ǽror,
swâ swâ Iôhannes hêt,
and he hine befæste;
and he swîðe blîðe wæs
æt þâm bisceopstôle.
Syððan he gedôn hæfde
his drihtenes þenunga[13],
and þa þing gefyllede,
þe he fore[14] gelaþod wæs,
he cwæð þâ ânrædlîce[15]:
Eâlâ þû, lâ bisceop!
gebring me nû ætforan[16]
þæt þæt ic þe befæste
on mînes drihtnes truwan,
and on þǽre gewitnysse,
þe þû wissian[17] scealt
on þissere gelaðunge.

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1) Gemidlian, *to bridle.* 2) *Evil, detestable.* 3) Gestrangian, *to strengthen, confirm.* 4) *Despair.* 5) *Weak, contemptible.* 6) *False, deceitful.* 7) *Misled.* 8) *Chief.* 9) Wealdgenga, *a robber.* 10) Wîdgil, *wide, spacious.* 11) Dûn, *hill, down.* 12) *Cruelty, roughness.* 13) Þenung, *service, duty.* 14) Fore, *for, propter.* 15) *Seriously, zealously.* 16) *Before, coram.* 17) *Shew, instruct.*

He wearð þâ ablicgeð[1],
and wende þæt he bæde
sumes oþres sceattes,
oððe sumes feos,
þæs þe he ne underfeng
fram þâm apostole;
ac he eft beþôhte
þæt se eâdiga Iôhannes
him leôgan nolde,
ne hine þæs biddan,
þæt he ær ne befæste,
and forhtmôd[2] wâfode[3].
Iôhannes þâ geseâh
þæt he sæt ablicged,
and cwæþ him eft þus tô:
Ic bidde æt þe nû
þæs inngan cnihtes,
þe ic þe (ær) befæste,
and þæs brôþor sâwle
þe me be sorh ys[4].
Đâ began se ealda
incûðlîce[5] siccettan[6],
and mid wôpe-wearð
witodlîce[7] ofergoten[8],
and cwæþ tô Iôhanne:
he, leôf![9] ys nû deâd.
Đâ befran[10] Iôhannes
færlîce and cwæþ:
hû ys he lâ[11] deâd,
oððe hwilcum deâðe?
He cwæþ him eft þus
tô andsware:
he ys gode deâd,
forþan þe he leahterfull
and geleâfleâs ætbærst[12],
and he ys geworden nû
to wealdgengan,
and þâra sceaðena ealdor,
þe he himsylf gegaderode,
and wunað on ânre dûne
mid manegum sceaþum,
þâm þe he nû ys ealdor
and heretoga.

Hwæt þâ Iôhannes
mid ormætre[13] geômerunge
cwehte[14] his heâfod,
and cwæþ tô þâm bisceope:
gôdne hyrde let ic þe,
þæt þû þæs brôþor sâwle
heolde[15];

1) *Astonished.* 2) *Fearful, frightened.* 3) Wâfian, *to hesitate, be astonished.* 4) Þe me be sorh is, *about which I am solicitous.* 5) *Unconsciously.* 6) *To sigh.* 7) Witodlîce, *evidently, visibly.* 8) *Overcome*, r. overgeôtan. 9) *Beloved*, also (as in this instance), *Sir*, *Lord.* 10) *Inquired*, r. frinan. 11) Lâ, *particle of exclamation.* 12) Ætberstan, *to run away.* 13) Ormæte, *great, exceeding.* 14) Imp. of cweccan, *to shake.* 15) Imp. of healdan, *to hold, preserve.*

ac beô me nû gegearcod[1]
ân gerædod[2] hors
and lâtteow[3] þæs weges,
þe liô tô þâm sceaðum,
and man him sona funde
þæs þe he frimdig[4] wæs,
and he fram þære ciricean sona
swîðe êfste[5],
oð þæt he geseah
þære sceaþena fær[6],
and tô þâm weardmannum[7]
witodlice becom.
Đâ gelæhton[8] þa weardmen
his weald-leðer[9] fæste,
þæt he mid fleâme huru[10] ne ætburste[11];
ac he nolde him ætfleôn
ne nânes fleâmes cêpan[12],
ac he clypode ofer eall:
ic com mesylf tô eôw,
alêdað me nû tô,
bûtan lâþe[13], eôwerne ealdor.
Hig clipodon þâ mid þâm[14]
þone cniht him raðe tô,
þe hira heâfodman wæs,
and he com þâ gewæmnod[15]:
and he mid sceame wearð
sona ofergoten,
þâ þâ he oncneôw
þone Cristes apostol,
and began tô fleônne
fram his andweardnysse.
Iôhannes ðâ heôw[16]
þæt hors mid þâm spuran[17],
and wearð him æfterweard,
and his ylde ne gŷmde,
clypode þâ hlûde[18],
and cwæþ tô þâm fleôndum:
Eâlâ þû mîn sunu!
hwî flŷhst þû þînne fæder,
hwî flŷhst þû þisne ealdan
and ûngewæpnoðan?
Ne ondræd þe, lâ earming[19]!
git þû hæfst lifes hiht;
ic wille agildan gesceâd[20]
for þînre sâwle Criste,
and ic lustlîce[21] wille

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1) From gearcian, *to prepare, make ready.* 2) From gerædian, *to prepare, equip.* 3) *Guide.* 4) *Desirous.* 5) Imp. of êfstan, *to hasten.* 6) *Way, haunt.* 7) *Watchmen.* 8) Imp. of gelæccan, *to seize.* 9) *Rein.* 10) *Saltem, at all events.* 11) Imp. S. of ætberstan, *to escape.* 12) *Capture, observare, keep, take.* 13) *Harm, injury.* 14) Mid þâm, *then, thereupon.* 15) *Armed,* i. q. gewæpnod. 16) Imp. of heâwan, *to hew, strike.* 17) Spura, *a spur.* 18) *Loudly.* 19) *Unhappy, poor.* 20) Agildan gesceâd, *to render an account.* 21) *Joyfully.*

mîn líf for þe syllan,
swâ swâ se hælend sealde
hine sylfne for ûs,
and mîne sâwle ic wille
(syllan) for þînre:
ætstand huru nû
and gehŷr þâs word,
and gelŷf þæt se hælend
me asende tô þe.

Đâ ætstôd se wealdgenga,
syððan he þâs word gehŷrde;
and aleât[1] tô eorðan
mid eallum líchaman,
and awearp[2] his wæmna[3],
and weôp swîðe biterlícc,
and he bifiende[4] feoll
tô Iôhannes fôtum
mid geômerunge and þoterunge[5],
mid teârum ofergoten,
biddende miltsunge[6]
be þâm þe he mihte[7],
and behýdde[8] his swîðran hand[9],
ofsceamod[10] for ðearle[11]
for þære morð-dæde,
ðe he gedôn hæfde,
and for þâm manslihte[12],
þe he slôh mid þære handa.

Đâ swôr se apostol,
þæt he sôðlíce wolde
him mildsunge begitan[13]
æt þâm mildheortan hælende,
and eâc he sylf aleât tô him,
and gelæhte his swîþran,
for ðære þe he ofdrædd[14] wæs
for his morðdædum,
and alædde aweg
wêpende tô circean,
and for hine gebæd
mid brôðorlícre lufe,
swâ swâ he him behêt[15],
tô þâm hælende gelôme[16],
and eâc mid fæste[17]
fela daga on án[18],
oð þæt he him mildsunge beget
æt þâm mildheortan Criste.
He hine frêfrode eâc
mid his fægere lâre,
and his afyrhte[19] môd

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1) Imp. of alûtan, *to bow himself.* 2) Imp. of aweorpan, *to cast away.* 3) *Weapons.* 4) From bifian, *to tremble.* 5) *Groaning.* 6) *Mercy.* 7) Be þâm þe he mihte, *as much as he was able.* 8) Imp. of behýdan, *to hide.* 9) Seô swîþre hand, *his right hand.* 10) *Ashamed,* from ofsceamian. 11) *Much, exceedingly.* 12) *Murder, homicide.* 13) *Get, procure.* 14) *Afraid.* 15) Imp. of behâtan, *to promise.* 16) *Often.* 17) *Fast.* 18) *Successively.* 19) *Affrighted.*

swîþe fægerlîce
mid his frôfre geliðewæhte[1],
þæt he ne wurde ormôd.
And he nâteshwon[2] ne geswâc[3],
ærþan þe his sâwul wæs
wiðinnan gegladod
þurh þone hâlgan gâst,
and he mildsunge hæfde
ealra his misdæda.
He hine hâdode eâc
tô þæs hælendes þeowdôme,
ac ûs ne segð nâ seô racu,
tô hwâm he hine sette,
bûton þæt he sealde
sôðe gebysnunge[4]
eallum dædbêtendum[5]
þe tô drihtene gecyrrað,
þæt hîg magon arîsan
gif hîg rædfæste beôð
fram heora sâwla deaþe,
and fram heora synna[6] bendum,
and heora scippend gladian
mid sôðre dædbôte,
and habban þæt êce lîf,
mid þâm leofan hælende,
se þe â rîxað[7]
on écnysse. Amen.

A Fragment of Cædmon,

generally considered as genuine.

Bedæ IV. 24., Vers. Anglo-Saxon. & Hickes Thes. I. p. 187.

Nû we sceolon herian[8]
heofon-rîces weard
metodes[9] mihte
and his mód-geþanc[10],
wera wuldor-fæder,
swâ he wundra gehwæs
êce drihten
ord[11] onstealde[12].

1) Geliðewæcan, *to appease, calm.* 2) *By no means; not at all.* 3) Imp. of geswîcan, *to desist.* 4) *Examples.* 5) *Penitents*, dat. pl. 6) In the text stands synnum, which is evidently an error, either of the transcriber or printer. 7) Rîxian, *to rule.* 8) *Praise.* 9) Metod, or Meotod, *God, Creator.* 10) *Consilium, animus.* 11) *Beginning.* 12) Onstellan, *to establish, ordain.*

He ærest gescôp
eorðan bearnum
heofon tô hrôfe[1],
hâlig scyppend:
ða middangeard
moncynnes weard,
êce dryhten
æfter teôde[2],
fîrum foldan,
freâ ælmihtig[3].

A Specimen from Cædmon,

The Offering of Isaac.

„Gewît[4] ðû ôfestlîce[5],
Abraham! féran,
lâstas[6] lecgan,
and ðe læde mid
ðîn âgen bearn:
þû scealt Îsaac me
onsecgan[7] sunu þînne
sylf tô tibre[8];
siððan þû gestîgest[9]
steâpe[10] dûne[11],
hringc[12] þæs heân landes,
þe ic ðe heonon getæce,
úp ðînum âgnum fôtum.
Þær þû scealt âd gegærvan[13],
bǽlfŷr[14] bearne þînum,
and blôtan[15] sylf
sunu mid sweordes ecge[16],
and þonne sweartan[17] lîge
leôfes[18] lîc forbærnan
and me lâc[19] bebeôdan".

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1) *Roof.* 2) Teôgan, *to prepare, create.* 3) *Lord.* 4) Gewîtan, *to depart.* This verb is sometimes placed pleonastically before other verbs in the infinitive, as here before feran; gewîtan gangan, &c. 5) *Quickly.* 6) Lâst, *a trace, footstep;* lâstas lecgan, *vestigia ponere.* 7) *Devote.* 8) Tiber, *sacrifice.* 9) Gestîgan, *to ascend.* 10) *Steep, lofty.* 11) Dûn, *a hill, down.* 12) Hringc ..... getæce; these words seem to be in a parenthesis. 13) *Prepare.* 14) From bǽl, *a pile, a balefire.* 15) *Sacrifice.* 16) Ecg, *edge.* 17) For sweartum, *black, swart.* 18) Gen. of leôf, *beloved, dear.* 19) *Oblation.*

Ne forsæt[1] he þý síðe,
ac sona ongann
fýsan[2] tô fôre[3],
him wæs freân engla
word ondrysne[4],
and his waldend leôf.
Þâ se eâdga
Abraham sîne
niht-reste ofgeaf[5],
nalles nergendes[6]
hæse[7] wiðhogode[8],
ac hine se hâlga wer[9]
gyrde[10] grægan[11] sweorde,
cýðde þæt him gâsta weardes
egesa[12] on breostum wunode:
ongan þâ his esolas[13] bætan
gamolferhð[14] goldes brytta[15],
hêht[16] hine geonge twegen
men mid síðian[17],
mæg[18] wæs his âgen þridda
and he feôrða sylf.
Þâ he fûs gewât
fram his âgenum hofe[19]
Îsaac lædan,
bearn unweaxen,
swâ him bebeâd metod;
êfste þâ swíðe
and onette[20]
forð fold-wege,
swâ him freâ tæhte,
wegas ofer westen;
oð þæt wuldor-torht[21],
dæges þriddan,
ûp ofer deôp wæter
ord[22] aræmde[23].
Þâ se eâdega wer
geseah hlifigan[24]
heâ dûne,
swâ him sægde êr
swegles[25] aldor.
Þâ Abraham spræc
tô his ombihtum[26]:
Rincas[27] mîne!
restað incit her

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1) Forsittan, *to abstain from, recusare.* 2) *To hasten.* 3) Fôr, *journey.* 4) *dreadful, terrible.* 5) Ofgifan, *to give up* (G. *aufgeben*). 6) Nergend, *saviour.* 7) *Command.* 8) Wiðhogian, *to despise, disregard.* 9) *Man.* 10) Gyrdan, *to gird.* 11) For grægum, *gray.* 12) *Fear.* 13) Esol (G. *Esel*), *ass.* 14) *Wise,* from gamol (D. *gammel*) *old,* and feorh, *mind.* 15) *Lord.* 16) For hêt. 17) *Accompany.* 18) *Son.* 19) *House, dwelling.* 20) Onettan, *to hasten.* 21) *The sun,* qu. *the bright-glorious,* from torht, *bright.* 22) *Point.* 23) Aræman, *to raise.* 24) *Rise, eminere.* 25) Swegel, *firmament.* 26) Ombiht, *slave, servant.* 27) Rinc, *man.*

on ðissum wîcum;
wit eft cumað,
siððan wit ærende
uncer twega
gâst-cyninge
agifen habbað.
Gewât him þâ se æðeling
and his âgen sunu
tô þæs gemearces[1]
þe him metod tæhte,
wadan[2] ofer wealdas[3];
wudu bǽr sunu,
fæder fýr and sweord.
Þâ þæs fricgean[4] ongann
wer wintrum geong
wordum Abraham:
wit her fýr and sweord,
freâ mîn! habbað;
hwær is þæt tiber,
þæt ðû torht gode
tô þâm bryne-gielde[5]
bringan þencest?
Abraham maðelode[6]
hæfde on ân[7] gehogod[8]
þæt he gedæde[9]
swâ hine drihten hêt:
him þæt sôð cyning
sylfa findeð,
moncynnes weard,
swâ him gemet[10] þinceð.
Gestâh þâ stîð-hýdig[11]
steâpe dûne
ûp mid his eaforan[12],
swâ him se éca bebeâd,
þæt he on hrôfe gestôd
heán landes,
* * * [13]
on þǽre þe him se stranga tô,
wærfæst[14] metod
wordum tæhte.
Ongan þâ âd hladan[15],
æled[16] weccan,
and gefeterode[17]
fêt and honda
bearne sînum,
and þâ on bæl ahôf
Isaac geongne,
and þâ ædre[18] gegrâp[19]

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1) Gemearc, *limit, place appointed.* 2) *To go, wade.* 3) Weald, *forest, weald.* 4) *To inquire.* 5) *Burnt-offering.* 6) Maðelian, *to say.* 7) On ân, *constantly.* 8) *Resolved.* 9) Hæfde ..... gedæde; these words seem to form a parenthesis, gedæde for gedyde, Imp. of gedôn. 10) *Fitting, meet.* 11) *Firm, resolved.* 12) Eafora, *heir, son, child.* 13) Here a line is wanting. 14) *fidus, verax.* 15) *To load.* 16) *Fire* (D. *Ild*). 17) Gefeterian, *to fetter.* 18) *Straightways, forthwith.* 19) Gegrîpan, *to seize, gripe.*

sweord be gehiltum,
wolde his sunu cwellan
folmum sînum[1],
fŷre sencan[2]
mæges dreôre[3].
Þâ metodes ðegn
ufan[4] engla sum
Abraham hlûde[5]
stefne cŷgde[6].
He stille gebâd[7]
âres[8] spræce,
and þâm engle oncwæð[9].
Him þâ ôfstum[10] tô
ufan of roderum[11]
wuldor-gâst godes
wordum mælde[12]:
Abraham leôfa!
ne sleah ðîn âgen bearn,
ac ðû cwicne abregd[13]
cniht of âde,
eaforan ðînne;
him ann[14] wuldres god.
Mago[15] Ebrea!
ðû mêdum scealt
þurh þæs hâlgan hand
heofon-cyninges
sôðum sigor-leânum[16]
selfa onfôn[17],
ginfæstum[18] gifum:
ðe wile gâsta wearð
lissum[19] gyldan,
þæt ðe wæs leôfra his
sibb and hyldo[20]
þonne ðîn sylfes bearn.

---

1) *With his own hands*; folman, *members*, especially *the hands and feet.* 2) *Quench.* 3) *Blood.* 4) *From above.* 5) *Loudly.* 6) cýgan, *to call.* 7) *To bide, await.* 8) Âr, *messenger.* 9) Oncweðan, *to answer.* 10) Ôfost, or ófest, *haste*, used here in abl. pl. 11) Rodor, *firmament, sky.* 12) Mælan, *to speak, say.* 13) Abregdan, *to take off, eripere.* 14) Ann or an, *holds dear.* 15) *Parent.* 16) Sigor-leân, *reward of victory.* 17) Onfôn, sometimes (as in this place) governs the dative. 18) Ginfæst, *most ample.* 19) Lisse, *grace, favour.* 20) Sibb and hyldo, *love and favour.*

Beowulf, Canto I.

Þâ wæs on burgum
Beowulf Scyldinga[1]
leôf leôd-cyning[2]
longe þrage[3],
folcum gefrægе[4]
fæder ellor[5] hwearf[6],
aldor of earde,
oþþæt him eft onwôc[7]
heâh Healfdene,
heold[8] þenden[9] lifde,
gamol[10] and gûð-reouw[11]
glæde Scyldingas.
Þæm feôwer bearn
forð-gerîmed[12]
in worold wôcon:
weoroda[13] ræswan[14]
Heorogâr, and Hrôðgâr,
and Halga til[15].
* * *
hŷrde ic þæt Elan cwên[16],
heaðo[17]-Scylfinges[18]
heals-gebedda[19]
* * *
Þâ wæs Hrôðgâre
here-spéd[20] gyfen
wîges[21] weorðmynd[22],
þæt him his wine-mâgas[23]
georne hŷrdon,
oððæt seô geogoð geweox,
mago-driht micel[24].

---

1) Scyldingas, *the first race of Danish kings*, so called from *Scyld* or *Skjold*. 2) Leôf leôd-cyning, *a beloved chief of the people*. 3) *A space of time, while*. 4) *Noted, renowned*. 5) *elsewhither, alias*. 6) Imp. of hweorfan, *to depart*. 7) Imp. of onwacan, *to spring from*. 8) Imp. of healdan, *to hold, rule*. 9) *While*. 10) *Old* (D. *gammel*). 11) *fierce in war*, from gûð, *war*, and hreow, *raw, rugged*. 12) Lit. *numbered forth*; i. e. *in succession*, from gerîman, *to number*. 13) Weorod, *host, turma*. 14) *Chief, dux*. 15) *Good*. 16) *Queen*, also *woman*. 17) Heaðo, a prefix, signifying *war, preeminence* or *nobility*. 18) *A Scandinavian race, so called from* Skelfir. 19) *Socia thori*, from hals or heals, *the neck*, and gebedda, *wife*. 20) *Power, command*. 21) *War*. 22) *Authority, glory*. 23) Wine-magas, *relations, friends*. 24) Lit. *a great cognate people*, from mago, *parens, cognatus*, and driht, *familia, plebs*.

Him on môd bearn[1]
þæt [he] heal-reced[2]
hâtan wolde
medo-ærn[3] micel
men gewyrcean[4],
þone yldo[5] bearn
æfre gefrunon[6];
and þær on-innan
eall gedælan[7]
geongum and ealdum,
swylc him god sealde,
buton folc-scare[8]
and feorum[9] gumena[10].
Þâ ic wîde gefrægn[11]
weorc gebannan[12]
manigre mægþe
geond þisne middangeard,
folcstede[13] frætwian[14].
Him on fyrste gelomp,
ædre mid yldum[15],
þæt hit wearþ eal gearo[16],
heal-ærna mæst.
Scôp[17] him Heort naman,
se þe his wordes geweald[18]
wîde hæfde.
He beôt[19] ne aléh[20],
beágas[21] dælde,
sinc[22] æt symle[23];
sele[24] hlifade[25]
heâh and horn-geáp[26];

---

1) On môd bearn, *entered into (his) mind,* from yrnan, *to run.* 2) *A hall-house.* 3) Lit. *a mead-house.* 4) *To work, construct,* governed by hâtan. 5) Yldo bearn, *children of men.* 6) Imp. subj. of gefrinan, *to inquire, hear.* 7) *Divide, impart.* 8) Folc-scaru, *people, nation.* 9) Feorh, *life.* 10) Guma, *man.* 11) Imp. of gefregnan, *to understand, hear of.* 12) *Proclaim.* The sense of this obscure passage seems to be: *then I learned that he ordered or set to work many a nation or tribe.* 13) *Villa, vicus, residence.* 14) *To ornament,* perhaps *fret* as in *fretwork,* &c. 15) *Among men.* 16) *All-prepared, all-complete.* 17) Or sceôp, imp. of sceapan, *to shape,* &c.; thus, sceôp nihtenaman, Cædm. 18) *Power.* 19) Beôt, *a threat, promise.* 20) Or aleâh, imp. of aleôgan, *to belie.* 21) *Ring, bracelet, crown.* 22) *Gold, silver, treasure.* 23) Symbel, *banquet.* 24) *House, mansion.* 25) Hlifian, *splendescere.* 26) Lit. *horn-curved.*

heaðo-wylma[1] bâd[2]
lâðan līges.
Ne wæs hit lenge þâ gen[3]
þæt se secg[4] hete
âþum[5] swerian,
æfter wæl-nîðe[6]
wæcnan[7] scolde.
Þâ se ellen-gæst[8]
earfoðlîce[9]
þrage geþolode[10],
se þe in þŷstrum bâd,
þæt he dôgora[11] gehwâm
dreâm[12] gehŷrde
hlûdne in healle;
þær wæs hearpan sweg[13],
swutol sang scôpes[14],
sægde se þe cûþe[15]
frumsceaft[16] fira[17]
feorran[18] reccan[19]:
cwæð þæt se ælmihtiga
eorðan worh[te],
wlite beorhtne[20] wang
swâ[21] wæter bebûgeð[22]:
gesette sige-hrêþig[23]
sunnan and mônan
leôman[24] tô leôhte
land-búendum[25]:
and gefrætwade
foldan sceâtas[26]
leômum[27] and leâfum,
lîf eâc[28] gesceôp
cynna[29] gehwylcum,

---

1) Wylm or wælm, *heat, burning.* 2) Imp. of bidan, *to await, bide,* gov. gen. The sense is: *but (the mansion) was doomed to be a prey to the flames;* lit. *it awaited the intense heat of loathed flame.* 3) þâ gen, *after.* 4) Secg, *vir strenuus.* 5) Að, *oath.* 6) *deadly hate.* 7) *cease, desist from.* 8) *The mighty spirit.* 9) *Ægre, moleste.* 10) þolian, *ferre.* 11) Dôgor or dôger, *day of* 12 *hours.* 12) *Music, joy.* 13) *Sound.* 14) Scôp, *poet, minstrel.* 15) *Knew.* 16) *Beginning.* 17) Fîras, *men.* 18) *Far.* 19) *Relate, trace back.* 20) Wlite beorht wang, *a splendidly bright plain.* 21) *Which,* used relatively, like the Germ. *so.* 22) *Bends round,* i. e. *encircles.* 23) *Triumphant,* from sige, *victory* and hrêðig, *elate.* 24) Leôma, *light, luminary.* 25) *To the inhabitants of the earth,* from bûan, *to inhabit.* 26) Sceât, *part, region.* 27) *Branches.* 28) *Also, eke.* 29) *Genus.*

þâra þe cwice hwyrfaþ[1].
Swa þâ driht-guman[2]
dreâmum lifdon
eâdiglîce,
oð ðæt ân ongan
fyrene[3] fremman
feônd on helle.
Wæs se grimma gæst
Grendel hâten,
mære mearc-stapa[4],
se þe môras[5] heold;
fen and fæsten[6],
fifel-cynnes[7] eard
wonsælig[8] wer.
weardode[9] hwîle[10],
siððan him scyppend
forscrifen[11] hæfde.

In Caines cynne
þone cwealm gewræc
êce drihten,
þæs þe[12] he Abel slôg:
ne gefeâh he þære fæhðe[13];
ac he hine feor forwræc[14]
metod for þŷ mâne[15]
mancynne fram,
þanon untydras[16]
ealle onwôcon,
eotenas[17] and ylfe[18]
and orcneas[19],
swylce[20] gigantas,
þâ wið gode wunnon,
lange þrage:
He him ðæs leân forgeald[21].

The specimen of A. S. handwriting given in the plate is found in a splendid Latin M. S., containing the New Testament, preserved in the Royal Library at Stockholm, called the Codex aureus; *from which it appears that the volume has been the property of Ælfred, an An-*

1) Lit. *of those who wander living.* 2) *retainers, followers.* 3) Fyren, *factum flagitiosum, miracle.* 4) *A stepper or traverser of the field, plaint.* 5) Môr, *a moor.* 6) *Fastness.* 7) fifl, *a monster, sprite.* 8) Wonsælig, *infelix.* 9) Weardian, *to inhabit, guard.* 10) *A while.* 11) Perhaps a transl. of the Lat. *proscriptus.* 12) þæs þe, *because, eo quod.* 13) *Hate.* 14) Forwrecan, *to cast out, drive forth.* 15) *Crime.* 16) *monsters.* 17) O. Nor. Jötun, *gigas.* 18) Ylf, *elf.* 19) *goblins.* 20 *Also.* 21) Forgyldan, *retribuere.*

glo-Saxon aldorman[1]. *The inscription is written in the margin of the* 11th *leaf, above and below the text, and is as follows.*

In nomine domini nostri Jesu Christi. Ic Ælfred aldormon and Werburg min gefera begetan ðas bec æt hæðnum herge mid uncre clæne feo, ðæt ðonne wæs mid clæne golde, and ðat wit deodan for godes lufan and for uncre saule ðearf.

Ond forðon ðe wit noldan ðæt ðas halgan beoc lencg in ðære hæðenesse wunaden, and nu willað heo gesellan innto Cristes circan, gode to lofe and to wuldre and to weorðunga, and his ðrowunga to ðoncunga and ðæm godcundan geferscipe to brucenne, ðe in Cristes cyrcan dæghwæmlice godes lof rærað, to ðæm gerade, ðæt heo mon arede eghwelce monaðc for Ælfred and for Werburge and for Alhðryðe, heora saulum to ecum lecedome, ða hwile ðe god gesegen hæbbe ðæt fulwiht æt ðeosse stowe beon mote. Ec swelce ic Ælfred dux and Werburg biddað and halsiað on godes almæhtiges noman and on allra his haligra, ðæt nænig mon seo to ðon gedyrstig, ðætte ðas halgan beoc aselle oððe aðeoðe from Cristes circan, ða hwile ðe fulwiht standan mote . . .

In the margin stand the names:

Ælfred, Werburg, Alhðryð eorung.

For an account of this M. S. *see* Celsii Hist. Bibl. Reg. Stockh. pp. 179 & seq., *where the inscription is given entire, though very incorrectly. Ihre gave a Latin translation, with some emendations of the text, which I have seen in M. S., but this is also faulty, and the corrections seem made from conjecture.*

1) *See his Will in Kemble's Codex Diplomaticus, II. No.* 317, *and in the Diplomatorium Anglicum.*

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Corrigenda.

P. 7, §. 46. l. 1. for ê and é, read ô and ê.
— 23, §. 125. read remain uncontracted.
— 62, l. 4 for *how* read *hew*.
— 63, §. 262, l. 2. read wacse & wôcs-
— 74, §. 291, l. 6. for awacan, read awæcan.
— 81, §. 334, l. 2. read Instigation.
—102, §. 434, l. 2. for beheving, read believing.

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